The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 18.—WHOLE NUMBER 1006.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION,
except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for June.

29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

JULY.

7. Sixth Sunday after TRINITY.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

Poetry.

☞ We republish the following lines at the request of a subscriber. They will be new to many of our readers, and others will not be displeased with a re-perusal.—ED. CHURCHMAN.

For the Churchman.

The Voluntary.

INSCRIBED TO G. J. G.

A lone hearted one, with a look of woe
Stamped on her furrowed brow,
And a maiden flushed with vanity's glow
Side by side in the Temple bow:
While a wayward child with a dancing tread,
A merry and lightsome smile,
By the hand of his proud hearted father led,
Presses carelessly up the aisle.
And the man of wealth and the gay devotee,
That boweth at Pleasure's shrine,
With spirit unawed, with irreverent knee
Sit in the Presence Divine.

Nor the pleading Cross, with its lifted arm
Ever still heavenward pointing;
Nor the sacred Font, with thought of the charm
Wrought by its waves anointing—
Nor the Altar pure in its meet array,
Decked with each holy token,
That throughout the world shall make known for aye
Christ's love, and His Body broken—
Not these had lifted the grovelling ones
Yet willing unsated to roam,
Unmindful, unheeding the rich benisons
That circle the Spirit's Home.

But though powerless each holy influence
Which Silence had wafted there—
To banish the world in its nothingness hence—
To stifle each murmuring care—
One spell hath the Church with power to still
Each pleading of folly or pain—
With sweet memories, pure raptures, to fill
The hearts of Her children again,
A spell such as ever Her fingers wreathe
When she calleth Her faithful near,
In Her holy Fanes the praises to breathe,
It gladdens the Angels to hear.

A booming sound, like the startling knell,
Out-bursting mid scenes of day;
An answering chord, like the requiem's swell,
O'er a spirit passed hence away;
A lengthened strain—like the wailing tones
Of a soul by anguish riven;
Unearthly notes—as though Sinless Ones
Had whispered, "Be still—Forgiven"—
A low deep moan—like the murmuring plaint
Of zephyr at even sighing—
And still more low like the echo faint
Of music mid grotto dying.

A dreamy strain—soft, plaintively sweet,
As vision at twilight stealing—
When the Past comes back on radiant feet
Each long buried joy revealing—
Rich thrilling notes, like the varying air
Of some bird warbled melody,
That o'er zephyr and wave floats wildly and clear,
Yet blends with their harmony—
A full liquid swell, as the flute-like strain
Of virgins in unison—
Yet fuller rung chords, again and again,
Like choirs' loud antiphon.

Tones hushed, subdued—like the Vesper air,
Or the sweetly solemn chime
Of the Church's bell, or the Church's prayer
Chanted at holy Prime—
A cadence fading yet swelling still on,
Distant, yet hovering near;
So tremblingly soft, we doubt if the tone
Or its echo yet charmeth the ear—
Of all such was woven the heavenly spell
Which the Church's Minstrel wrought,
As he wafted forth on the organ's swell,
His spirit's enraptured thought.

And rapidly flies the desolate look
From the lone-hearted widow's brow,
And a tear-drop falls on her prayer-burthened book
As she turns o'er its pages now.
And softened the glow on the maiden's cheek,
The flash of her brilliant eye,
She boweth her head—in modesty meek
Is breathing her litany.
And a look of awe dispels from the face
Of the artless child his mirth,
He feels he hath entered the Holy Place
Unfit for the gladness of earth.

And the pride sinks down in the parent's breast,
He forgetteth his idol awhile,
His thoughts on his Father in Heaven rest,
He prays for his Father's smile.
And the man of gold—no longer he counts
The heaps he hath hoarded long—
E'en upward his spirit unconsciously mounts
Where treasures exhaustless throng,
And he who had worshipped at every shrine
Where the idols of Pleasure appear,
O'ercome with awe in the Presence Divine
Bendeth lowly in godly fear.

O Minstrel! sad hearts of their sorrows beguiled,
Remember and love thee and bless—
And the holy Church in Her favor hath smiled
On the pathway thy footsteps press.
God shield thee, Minstrel, and keep thee as now
With spirit attuned aright!
The brightness of Hope illuming thy brow
And decking thy soul with light.
God shield thee forever, sustain thee alway
With the fulness of Peace and Love,
Till thou blendest thy song with the ravishing lay
The Angels are hymning above.

New York, October, 1844. H. M. D.

Selected Matter.

Extract

From the Address of the Bishop of Maryland to the Convention of 1850.

I have visited a larger number of parishes and congregations than ever before in one year; and have found through all, a more equable tone, of quiet prosperity and gentle upward progress, than has ever before appeared to me to be so distinctly perceptible and so generally diffused. My visitations have been arranged, at a great increase of personal labor and cost of travel, it is true, but also, I think, with a still greater gain of closeness and frequency of inspection and directness and efficiency of influence, in such wise as to bring me two or three times in the year into every part of the diocese, if not in the same, yet in nearly adjoining parishes and parts of a parish. Thus opportunities of comparison, and of renewed observation at short intervals, have been obtained, and by them the means of forming a more accurate judgment of the real condition of the Church in every part. The result, is on the whole, encouragement and hopeful anticipation for the future. That the trials of the Church are to increase in proportion to her faithfulness to her trust of the deposite of sound doctrine and the rule of holy life and pure worship, I cannot, indeed, doubt; but there seems to be a deepening of faith and strengthening of attachment to right rule and practice, slow, perhaps, but except here and there, pretty uniform and steady. This must bring us more and more into the conflict with surrounding error and growing ungodliness; but He who has called us to be separate unto Him will, with the occasion, furnish the provision for our strife. Only may His SPIRIT guide and rule us, and let what will oppose us, come the battle when it may!

Our College and Schools continue to answer my fondest hopes. The number of their pupils is increasing, and so far as I can judge, their efficiency of beneficial operation, in equal proportion. More than five hundred youth of both sexes are now training in the several institutions established by, or under the superintendence of the Church in this diocese. Nevertheless I am constrained to say that they do not yet receive the countenance and efficient support they deserve from the members of the Church in Maryland generally. We have still much to learn in the practice of the duty of joint working for our LORD. Too many of us are governed, even in the choice of a place of education for our children, rather by caprice or fancy, or the minor motives which might justly operate to decide a choice between merely temporal and secondary interests, than by the consideration of obligation to co-operate in a noble undertaking, having for its end the common advantages of us all, of our children, and of our children's children, and the provision for the discharge of duty laid on us by Him who has made it our privilege to enjoy, and perpetuate and spread, the rich spiritual blessings that have fallen to our lot.

Your attention will be specially called to this view of duty by the report of a committee, now of two years' continuance and based upon action of a third, preceeding year, on the subject of the organisation of a diocesan system of provision for exertion in all the ways in which the Church is called and enabled to do her work. Often as I have fruitlessly complained of our inefficiency, as a diocese, in missionary undertakings, furnishment and circulation of Bibles, Prayer Books, and religious books and tracts, establishment and maintenance of Sunday and other schools, and deeply sensible as I am, how very little we have done, or are yet doing, in these ways,—I am notwithstanding unshaken in my conviction that there is in Maryland Churchmen the will and ability to do much. What we need, is the expedient to bring out that will and ability, into harmonious general action. I entreat you to give calm and careful consideration to the plan that is about to be submitted to you; and should it obtain your sanction, to go home determined every man in his sphere and station to do his best to carry it into immediate, thorough and effective operation.

To the Convention of the Protestant Episcopal Church in Maryland.

The Committee appointed by the Convention in 1848, and by vote of the Convention of 1849, continued, with leave to report to the next Convention,

On the subject of so much of the Bishop's Address in 1848, as relates to the action of the Convention, together with the report made to the Convention of 1848, by the Committee on the salaries of clergymen, and sundry resolutions offered in the same Convention, and referred to the Committee, respectfully reports:—

That the members of the Committee, both individually and collectively, have given consideration to the subjects referred to the Committee, together with sundry papers and publications laid before it by the Chairman:

That the Committee, although fully sensible of the need of increased attention to the provision of a sufficient maintenance for the Clergy, and of opinion that the subject demands the interference of the Convention, is nevertheless convinced that legislation beyond the extent of simple recommendation and provision for supervision of the conduct of parishes and congregations in this respect, would be inefficient and injurious: that the Committee has therefore agreed to advise the passage of a Canon, recommending diligence in the collection and payment of the salaries of ministers, and requiring regular reports of the manner in which the duty is discharged, and has prepared a draft of a Canon to that effect, which is herewith submitted to the Convention, as appended to this Report:

That the Committee agrees in the opinion of the Bishop expressed in his Address to the Convention of 1848, that concentration and organization are needed in order to the effectual prosecution of the work of the Church in this diocese, and that the Convention of the diocese is the body by which such concentration and organization ought to be effected:

That it finds a plan meeting fully the suggestions of the Bishop, and comprising in a more practicable and therefore advantageous form, the principal features of the scheme recommended by the Committee of the Convention in 1848, to have been adopted and for several years most successfully carried out, with some varieties in details, in several of the Colonial Dioceses of the English Church, in which Churchmen are thrown, in great measure, as among us, upon their own voluntary exertions for the supply and extension of the Church:

That such plan, contemplating the organization of the whole diocese by authority of the Convention, seems to the Committee to be best provided for by Canon—the term Constitution, in itself more suitable to such an enactment, being already otherwise appropriated in our Diocesan law—such Canon having, as regards the organization, a creative and directive, as regards the action of parishes, congregations, or individuals, whether of the clergy or laity, a merely provisory and permissive character and force:

That the Committee, after considerable examination and discussion, both of the general features and of the details, has been able to agree upon such a plan, and digest it, with as much brevity and as little minuteness of specification as were consistent with clearness, into the form of a Canon, which is respectfully but earnestly recommended to the Convention for adoption, as herewith submitted:

That in the judgment of the Committee, the adoption of the proposed Canon, while it would change merely to simplify and consolidate the existing provisions of the diocese for calling forth and turning to account the active energies and liberality of its members, and would diminish, rather than increase, the number and kinds of combinations for work and calls for contribution, where there is now any adequate interest felt and shown in the responsibilities that press equally on us all; would tend greatly to call forth zeal and activity now dormant, for want of fitting opportunity of exertion; to arouse and cherish interest in the working of the Church for the extension of its public services, multiplication of its means of grace, consolidation of its discipline, and dissemination within itself and around it, of the knowledge of its doctrines and distinctive principles; and to bind together in harmonious action, brethren now standing aloof from one another for want of means of combining in joint effort, their severally preferred modes of doing good.

All which is respectfully submitted,

W. R. WHITTINGHAM.
E. F. CHAMBERS.
H. D. EVANS.
HANSON PENN.

CANON.

Of the Maintenance and Extension of Religious Worship and Instruction.

§ 1. Each annual Convention of the Diocese shall take order for the maintenance and extension of religious worship and instruction, by the appointment of four committees, viz: a Committee of Missions; a Bible and Prayer Book Committee; a Book and Tract Committee, and an Education Committee. Each of these committees shall consist of the Bishop, three clergymen, and six laymen, who may or may not be members of the Convention, chosen by joint ballot, by plurality of votes, unless the ballot be dispensed with by unanimous consent.

§ 2. In each county in Maryland, and in the city of Baltimore, the District of Columbia, and Howard District, there shall be an association, known as "The County (or District or City) Committee," consisting of the clergy resident in county, city, or district, of the lay delegates from the several parishes and congregations in the same, to the last Convention, and of one other layman for each clerical member of the committee, to be chosen by the clergy and lay-delegates at the first meeting after the annual Convention of the Diocese in each year.

§ 3. Parochial or congregational committees may be established in any county or district, at the discretion of the county (or district or city) committee; each parochial or congregational committee to consist of the rector of the parish or congregation; of other resident clergymen connected with the parish or congregation, if any; of the lay-delegate of the parish or congregation to the last Convention; and of three or five other laymen appointed by them.

§ 4. It shall be the duty of the county (or district or city) committee, and of the parochial or congregational committees where established, to devise and carry into effect ways and means for forwarding the work of the Church in their respective counties or districts, and parishes or congregations; both as regards the collection of monies to be applied to religious purposes, and in order thereto, the holding of meetings, select or public, procuring of subscriptions and donations, and issual or circulation of papers, statements, addresses and such like; and as regards the establishment of missions, distribution of Bibles, Prayer Books, and other religious books and tracts, and establishment and maintenance of Sunday or parochial or other schools for religious education.

§ 5. The county, city, district, parochial, and congregational committees shall all be charged with the collection of funds, of which one-fourth shall be remitted to one or more of the diocesan committees, in such proportion as to the remitting committee shall seem good. The other three-fourths shall in all cases be disposable by the committees by which they have been raised within the parish, congregation, district, city, or county in which they were raised; and parochial or congregational committees may make such appropriations as they may think proper, in aid of the committee of the county, city, or district, as they may think proper. In all cases, the balance on hand at the meeting before each annual Convention, shall be remitted to one or more of the four diocesan committees.

§ 6. Any contributer shall have the right to designate to which of the four classes of operations assigned to the four central committees, the gift or subscription made, shall be appropriated; and whether remitted to a central committee, or applied within the county or district, or parish or congregation, the contribution shall be appropriated accordingly, and in no otherwise.

§ 7. County or district committees shall meet quarterly, or oftener on special occasion. The four central committees shall meet, at least, quarterly; oftener, if they shall so resolve.

§ 8. Each county or district committee, and each of the four central committees, shall make a report of its proceedings, and a detailed exhibit of its receipts and expenditures, to each annual Convention of the Diocese.

§ 9. The Committee of Missions shall have charge of provision for disabled and superannuated clergymen. The Education Committee shall superintend and provide for the establishment and support of Sunday and parochial and other schools for religious education, and if need be, of the maintenance of candidates for Holy Orders, and youth preparing for the sacred ministry.

§ 10. No mission shall be established, nor any missionary appointed, but with the advice and consent of the Bishop, or if there be no Bishop, of the standing committee; nor shall the education committee, without the same advice and consent, establish or found any school, or make any appropriation in behalf of a candidate for Orders or other beneficiary.

CANON.

Of the Support of Ministers.

Whereas it is enjoined that the minister of the Gospel shall live of the Gospel, and is the right and duty of ever parishioner or member of a congregation, to contribute his or her share to the support of the ministry, as GOD hath given ability; and whereas it is the business of the Vestry of each parish or congregation to take care for the fulfilment of the divine command by the diligence of the people: It shall be the duty of the Vestry of each parish or congregation to provide, by taking care for the gathering of offerings in divine service or by the procurement and collection of subscriptions, or of pew rents, by committees or otherwise, for the payment of the amount stipulated for the support of the rector or minister, or ministers, quarterly, in advance; and it shall be the duty of every rector or minister, in his annual report to the Bishop, to state distinctly whether this canon shall have been obeyed; and it shall be the duty of the Secretary of Convention to report, at some time before the close of each annual Convention, and enter on the journal, a list of the names of all parishes and congregations not reported as having fulfilled this canon.

Extract

From "Old Wine in Old Bottles." A Sermon originally preached at the Church of the Advent, Boston, and repeated at St. Anne's Church, Lowell, and at Annunciation, St. Stephen's and Trinity Churches, New York, by Rev. Henry N. Hudson, of the Diocese of New York. Published by request.

The lesson, then, which I propose to draw from our text is this: That the apostolic doctrine and the apostolic Church are every way suited to each other; that the life and immortality which have been brought to light are to be sought for in the form and organization where they were put by those who brought them; and that in forsaking either we are in the way of losing both. As we may not presume to put asunder what God, in the time of the apostles and by their ministry joined together, so neither may we undertake to bring together what He hath thought fit to keep asunder. Of Christianity we may safely say, no other form is capable of the life, no other life is communicable in the form. If we undertake to decant and draw off the spirit into a body of our own making, how much better soever we may think that body to be, we shall secretly contract a repugnance to the spirit itself; because in doing so, we shall be indulging such a love of our own inventions as will grow upon us, until we come to be as impatient of the original spirit as we were at first of the original body. For thus it is that men, going about to reform a thing, often get bewitched and enamored of their schemes, and, forgetting that "to innovate is not to reform," conclude that the thing cannot be reformed but by destruction, and the substitution of something of their own in its place. And, on the other hand, if we go to bringing a new spirit into the body, in order, as we may think, to awaken the latter into greater vigor and activity, first we know, we shall have some feeling of unfitness and discrepancy; and, still preferring our workings or choosings to what has been prescribed, we shall presently fall out with the body; we shall grow restless, captious, wrangling and disputatious, and finally conclude to forsake or demolish the old body, and hunt up or get up such an one wherein the new spirit will be more at home.

It was upon some such principles as these, I apprehend, that the Reformers of that branch of the Holy Catholic Church to which we belong, proceeded in their great and glorious work. Presuming that things were rightly joined together at first, they did not undertake to originate and invent, but to recover and restore. To the original doctrines of Christianity, the faith once delivered to the saints, they had a pretty sure guide in the books of Holy Writ and the voice of Catholic interpretation. For the original order and organization wherein that faith was embodied, they had both the Bible and the wise, though uninspired records of the primitive Church. To these sources they professedly went, and this their profession has been made good. Whatsoever might be thought or alleged of them as Christians or as men, they were, at least some of them, men of unquestionable learning; and they were thought good enough to be promoted to the highest places in the Church by the powers that then were. I say they did not profess to go by any theory as to how the Church ought to be, which had been to make their own opinion the rule and measure of divine appointments: the question with them was one of fact, as to how the Church was, in the period of her greatest purity and vigor. Such at least was their profession; and even if they had been inclined to deviate therefrom, it was impracticable for them to do so; the dictates of prudence and self-interest, to which they could hardly have been insensible, must needs have been a pretty stingent check upon them here, since, working as they did for public ends, it was only by having and by showing that they had the authority of primitive antiquity, that they could hope for a public acquiescence in their work. What they did was more than acquiesced in, it was approved; and approved on the same grounds as it had been professedly done. It is not difficult to impugn their motives; it is easy to rail at their characters; but who, what shall break down their work? It has now stood three hundred years, still there are no symptoms of weakness or decay upon it; so far as we can perceive, it is stronger and healthier at this day than it has been at any former period. Ever since it was done it has been subject to the most searching scrutiny of the most intelligent nation on the globe. The noblest and richest literature that the world has ever seen is all filled with its life and spirit. It has written itself indelibly into the history of our race; and its arms are now encircling the earth. Its genius is interwoven with all the best triumphs of modern civilization; order and virtue and prosperity have sprung up in its footsteps; and in its passage it has everywhere built itself into monuments as lasting as beauty and thought. The sanctity of its bishops and pastors, the learning of its doctors, the piety of its children have never been surpassed. All kinds of war have been made upon it from the first by all sorts of enemies, and it has always grown stronger by their attacks. The Reformed Catholic Church, trusting in the solidity of her claims, has freely spread open the Bible to all her children, and not only allowed, but exhorted them to "search the Scriptures," the whole Scriptures, and see whether she is right; and century after century has more and more approved, to the satisfaction of reason, her conformity to that infallible and unchangeable standard. Men, wishing to procure the adoption of their opinions, are wont to urge that "truth is mighty, and will prevail;" whereby they do not help us at all, it being just as hard to know what will prevail, as to know what is true: but of the reformed Catholic Church we may say, it *has prevailed*,—prevailed over the most potent of all antagonists, Time. Where, where is the power that is going to crush it?*

This permanency of what the Reformers in question did certainly is not owing to the excellence of their characters, but to the justness of the principles whereon they proceeded. It is not the virtue of the men, but the virtue of that which they took as their pattern and model, that has made their work immortal and inexpungible. They did not appeal from the Church to their private judgment and reason, but from the Church as she then was to the Church as she was at first, when Inspiration itself presided over her counsels. And because they followed not their own opinion, but the sentence of primitive antiquity, therefore they were kept from letting into their work a principle of change; tying up and binding their successors to follow the same authority which they followed. For opinion is always changing; and to make this the standard of appeal, is to shut off all stability. And whatsoever begins with this method, no matter how good it may be at first, contains within itself the seeds of its own dissolution: its very life is change; and so it goes on changing, and thinks it is progressing, until it changes itself into death, which is the only permanence it is capable of. Hence it is that so many other reformers, perhaps as wise and good, perhaps wiser and better than those I am speaking of, but either from choice or from constraint following their own opinion, have given little or no stability to their work: their successors claiming the right to follow the same guide that they did, the work has kept on improving until it was all improved away. Thus their standard of appeal has acted as a sort of original sin pervading what they did; and their work even if able to withstand external assaults, has been torn to pieces by the divulsive energies wrapped up in its being and infused at its birth. But history changes not; facts remain the same; and in appealing to these, and proceeding upon them, our Reformers began with a principle of permanence, which principle is found to pervade their entire work. That they had, at least some of them, great faults, may be admitted; but their faults were mostly those of the age, and without which they would hardly have acted upon it as they did; nor, after all the searchings and siftings of the most determined hostility for matter against them, does it appear that they had such a measure of frailty as that we may justly look down upon them or set at nought their counsels.

But, whatsoever they may have been, we cannot take our ideas of them either on the one side from those who burnt them at the stake, or on the other from those who of their successors worried Bishop Jewel into his grave, and murdered Archbishop Laud, and persecuted Bishop Hall, and imprisoned Jeremy Taylor, and called heavenly-minded Leighton a papist, and exacted fines for celebrating the birth of our Saviour, and made it a penal offence to use those divine collects in which had been breathed the piety of forty generations of Christians. Neither of these are good authority against them, because both have special reasons for wishing them to have been bad men; and it would not be strange, if in some measure the wish were father to the thought with them; for surely hatred disqualifies the judgment quite as much as love. At all events, we believe this method the right one, their work a good one; and it matters little whether they were drawn to it by their own wisdom and virtue, or by the necessity of their position, or by both. For we are ignorant indeed, if we do not know that necessity is often our best tutor, conducting the best men to nobler results than the wisest men [illegible] their work to better issues when doing as they must than when free to do as they would, because in that case their wisdom has Providence for its director and guide. And as, on the other hand, we believe that the work of our Reformers, in all its main parts and purposes, was wise and good, and every way justifiable, so, on the other hand, we also believe that the field in which they worked is the only one where the Reformation has not proved or is not proving a failure; the only one indeed where it has not drawn or is not drawing on worse evils than any it has removed.

But it is not my purpose to vindicate the Reformation; time will take care of that, if indeed it be not already taken care of. Suffice it to say on this head, that the experience of the noblest people on earth for three hundred years, seems to give us tolerable warrant for regarding that event as one of the most glorious in human history. And it seems worth remarking again and again, that the work in question remains to this day substantially the same as the Reformers left it; and that, too, while every thing has been changing about it, both those who reformed on wrong principles and those who did not reform at all. Nor is it inconsiderable, that as our Reformers proceeded in the manner and upon the principles I have stated, so they involve in their work a power of vitality, which promises to throw off in due time some diseases that could not then have been reached without endangering the life of the patient. By this I mean, not that there have been or are to be any developments either of doctrine or of discipline within the Church herself, but that she will gradually work clear of certain external alliances and entanglements which have doubtless somewhat crippled her energies, but which she was then too closely knit up with to be detached from.

The conclusion from all which is, that our Reformers, recurring to the teachings of Scripture and primitive antiquity, aimed and endeavored to restore the old wine of the apostolic Doctrine, into the old bottle of the apostolic Church. And all the vast learning and scholarship of their successors, for three centuries, have only served to show that they were both right in their aim and successful in their endeavor. That their judgment herein cannot easily be shaken, appears in that of the two opposing parties the one has altogether ignored the sentence of antiquity, the other erected an authority that supersedes it. And thus both sides virtually claim the prerogative of perpetual change; the one, because it acknowledges no authority but opinion; the other, because it acknowledges an authority that cannot err. In opposition to both of which our Reformers planted themselves upon the ground of primitive history and facts; and their very method was, not only to throw out the changes that had been afterwards brought in, but to cut off the principle upon which those changes were made. Their sole business was, to ascertain what the primitive Church was, and to restore it as it was. If any further proof of their success in this undertaking be wanted, we seem to have it in that the bottle still contains the same wine, the wine is still content with the same bottle; in the lapse of three hundred years the one has not burst, the other has not been impeached, and neither has been changed; whereas those who would do nothing, and those who would leave nothing undone, have from time to time had occasion to change the one, or the other, or both.

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* I suppose, of course, that these remarks, and others like them, will be so understood as not to conflict at all with the statement of Archdeacon Wilberforce—a statement amply borne out by all our best authorities on the subject—that "the professed purpose of the English divines was to reform an old Church, not to constitute a new one." The effects which I have in some sort ascribed to the Reformation, were doubtless more correctly set down to the pre-existing efficacy of that which was reformed. It is Christianity, as originally instituted, that has wrought all these things; and I would urge, with all possible emphasis, that the work of the Reformers, in all its parts and purposes, consisted in removing the clogs and corruptions which had been superinduced upon the original Institution. In every right view of the matter, the continuity of the Church was left untouched; only there was a clearing away of the supervening obstructions which had greatly thwarted or perverted its action. This clearing away of obstructions is the work of the Reformers, which has stood, and stands.

From the Christian Remembrancer.

Mr. Neale's "FEW WORDS OF HOPE ON THE PRESENT CRISIS OF THE ENGLISH CHURCH," (Masters) are full of spirit, eloquence, and heart. They appeal boldly to the plain meaning of our Services, and the impossibility that such a judgment as this can overrule it. They appeal to the history of our Church, and show that that gives no reason to expect that she will submit to its being overridden. They appeal throughout, to common sense and fair play against the naked inference from statute letter, which would prejudge this whole question by one summary committal of the Church to an irrevocable step of pure Erastianism three centuries ago. "This kind of argument," says Mr. Neale, "is clearly too logical to be real. Men do not, in the practical affairs of life, act on such clear, sharp, definite theories. Such reasoning can never be the cause of any one leaving the Church of England. But it looks well on paper, and therefore may perhaps be put forward as a theoretical argument by those who from some other feeling, or fancy, or prejudice, or honest conviction, think fit to leave us. Let these statements be as true as they will. Is it said that the Church at the Reformation allowed the State to be the final judge of doctrine? I do not believe it: but let us grant it. It is said that she has since that time submitted to further and further encroachment? She has. That she acquiesced in the present monstrous Court of Appeal? She did. But what follows? That she has thereby forfeited her birthright, and has no *locus pœnitentiæ*? God forbid! * * * it seems to me, that they who employ this State argument, betray a very inadequate notion of the way in which the Church acts, and has always acted. Its motion is not that of a machine, to be calculated with accuracy and predicted beforehand: where one serious injury will disturb all regularity, and finally put a stop to action. It is that of a living body, where motions will be irregular, incapable of being exactly arranged and foretold: and when it is nearly impossible to say how much health may co-exist with how much disease. I remember going with a friend to an eminent physician: every symptom showed that he was laboring under a serious and usually fatal illness. The physician told him that the organic injury was very great, very widely spread, very dangerous. But this was not the only inquiry. He proceeded, by examination, to elicit the facts that the general health was good, the strength good, the appetite good, the sleep good, the constitution vigorous. Then he changed his tone; and spoke of disease being lived out, of organic injury being repaired, of the efforts of nature proving successful: he hoped that it might be so in the present case. And the event proved that his hopes were well founded.

"In like manner, had we been called on to judge what would be the destiny of the Church of England, when she bound herself to Henry VIII., we might have been justified in saying that her race was run. We should have seen ample grounds under Edward VI., to confirm us in that belief. We should have said that the Church, whose Bishops took out patents to sit at pleasure, had sold her birthright. We should have said that a Church, whose oracle was Calvin, had forfeited her orthodoxy. * * * But towards the end of the sixteenth century, we should have been compelled to allow that there were unmistakeable signs of life and recovery. The surpassing holiness of many prelates; the high tone assumed by churchmen; the change of the position of altars, accompanied by a correspondent change of feeling with respect to the Sacrament of the Altar; the dignity reassumed by the ritual;—all these things would have obliged us as we passed along our pre-conceived opinions were wrong. Much we should still have seen to grieve us; the supremacy of the Crown exercised in an unwarrantable way, though usually to a good end; and the recognition of a Synod of Calvinians by the presence of English Prelates. The great Rebellion would have been our criterion: and when we found the Church survive that, the inevitable inference would have been the precise converse of Gamaliel's,—If it be of God, ye cannot overthrow it.

"Again we might have doubted, when all the life and piety of the Church seemed drained away by the nonjurors. We should have seen worldliness, carelessness, formality, avarice, eating out the very heart of the establishment; convocation silenced: a Hoadley and a Clayton promoted for heresy: a Blackburn running his career of licentiousness, unchecked; infidelity rampant: a defender of the Church allowing, "It seems now, to be generally taken for granted, that the Christian Religion has been discovered to be an imposture." We should have found that the highest teaching of the Church was confined to dissertations on the authenticity and credibility of the Holy Scriptures:—to proofs that the Apostles were in all likelihood sincere, and our Blessed Lord probably not an impostor: an Arian Court, a cringing episcopate, a drinking and sporting clergy:—all the higher mysteries of the Faith, the atonement, the indwelling of the *Holy Ghost*, the power of the Keys, expunged from sermons and treatises: earnestness ridiculed as a badge of a schismatics: one bishop only who made any pretensions to sanctity and ecclesiastical learning. Now again, the case seemed desperate. "Son of man, can these dry bones live? And I answered,—O Lord God, Thou knowest."

"A reaction followed. But the Church fought hard for many weary years against earnestness, and cast it out of her bosom; yes, and she fought hard against truth too; and her favorite teacher said that the being born again meant nothing—nothing, that is, to us, and in our circumstances. And when earnestness forced its way into her pale, it, in its turn, attacked the Catholic faith. Calvinism spread further and further, lifted its head higher, and ruled with a stronger hand. All that was orthodox was lifeless; all that had energy was unsound.

"Then came the revival; and surely such a revival has never been vouchsafed to any branch of the Church. Like all other great reformations (whether for good or bad) its course has been from below upwards. Like all other great reformations, it has gone on silently and steadily, not a great victory and then a pause, and then another victory, and then another pause; it has sprung up, how, we cannot tell; it has come not "with observation." Persons seem to have imbibed truths which they had never heard. Year after year the movement has continued in an accelerated ratio. Year after year the stream has spread, not in breadth only, but in depth. Like the prophetic river, the waters were to the ancles. Years passed, the waters were to the knees. Years again passed, the waters were to the loins. And how then can we doubt that time shall be when they will become a river "that cannot be forded, waters risen, waters to swim in, a river that cannot be passed over?"

"Those who employ this argument of State Supremacy, to prove that our Church has no life, or to disquiet themselves and others lest there should be no life in her, use an *a priori* system of reasoning which is manifestly already confuted. *Solvitur ambulando* may be very poor logic, but it is excellent common sense. The Austrian Generals proved to demonstration that they ought, by every rule of war, to have beaten Napoleon. No reasoning was ever more satisfactory. The only misfortune was, that they did not beat him. A physician may pronounce the patients doom; but if the man recovers, Galen himself will not persuade us that he is dead.

"And so to the alarmist now, I would say: Do you dare on the strength of human reasonings, logical inferences, ingenious deductions, a canon here, an act of parliament there, an episcopal traitor of such a year, a base concession in such another year, an unresisted piece of tyranny at this epoch, a vain struggle at that; do you dare to dove-tail these things together, and bringing forward your paper argument to tell me gravely that we have no life in us? I ask you—if there are no signs of life in the English Church, what signs of life would satisfy you? Go to one village after another, and everywhere you will find some mark of energy never known before. A new Church, or a restored Church, or a new school; fresh services, more frequent communions, more frequent sermons, more assiduous visiting, more done for the poor, more claimed from the rich. You will find popular feeling everywhere changed. Twenty years ago the cry was for shortening the services, now it is for increasing them; twenty years ago we had two or three Colonial Bishops, now we have nearly five-and-twenty; then hardly a Church, except the Cathedral, had daily service; now, in some six hundred, it is said: weekly communion was then unknown, now it is not unfrequent. And are we really called on to say that all this means nothing? that it is accidental? that it proves nothing as to the being, or the well-being of the Church? A man looks well, moves rapidly, eats heartily, takes a lively interest in what is going on, displays considerable strength, and you tell me,—These are all but appearances; I can prove to you that that man is dying. Assuredly, before I believe you, I must have some better argument than that it must be so because it is according to the rules of art, according to the nature of things, that it was always so. And accordingly, I want better arguments in the parallel case now."

Communications.

For the Churchman.

For the right understanding of the last five of the ten commandments, we must bear in mind that it is the great object of true religion to govern and control the hidden man of the heart—to set up its reign over the affections, passions, dispositions, and tempers—to make man love the right as well as do it, and hate the wrong as well as avoid it—to secure the true course of duty by having the heart interested therein, and prepared therefor—to let the outward word and deed be the development and manifestation of intelligent evangelical principle, and of right and godly affections. As whatever there is of virtue in the human character, and of preparation of heart and mind for the higher and purer influences of revealed religion, are the gift of God, the inspiration of the Holy Ghost, conferred, through Christ, on our first parents, at their redemption from the hopelessly lost state incurred by the fall, and handed down by them as a precious legacy to their posterity; so their proper character and value are fixed by God Himself. Unless man avails himself of the ability given him to receive and profit by the revealed religion, or the gospel, by cherishing the true faith thereof, and yielding implicit obedience thereto, all the virtue he may possess is not that virtue which God promises to accept and bless and reward. As—obviously to every reflecting mind—there are imperfection, unworthy admixture, a falling short of desirable and designed good effect, and often, it is to be feared, such an under current of merely selfish or worse feeling and motive, as to blind one to his really efficient impulses, nay, even such a wilfully cherished purpose to do a thing in itself good as a means of accomplishing intended evil in another direction; as, obviously to every reflecting mind, human virtue is so marred, there can be no hope of its being pleasing in the eyes of an infinitely pure and holy God, except it have a something connected with it which man cannot give, nor his wisdom devise—which God only can supply.—This is furnished in the mystery of redemption through Jesus Christ. The vicarious character of this presents in the Redeemer a perfect righteousness, not only as a pattern for man, not only for the perfection of the sacrifice of Himself for us; but also that human nature, in the incarnation of that Redeemer, might be presented truly holy before God; and that, God's essential holiness being propitiated by the sacrifice, those who are in this incarnate Savior, have been discipled into Him, and put Him on, as He has been pleased to require, and continue His in true faith, in sincere affection, and in earnest obedience, may be clothed with His righteousness, inasmuch as in their highest virtue and excellence they have no true righteousness of their own; and have it accounted as theirs, that they may be justified and saved by, through, and in Him

Seeing that these things are so, it follows that there is nothing in human obedience which can in itself invest man with a truly righteous character, or impart to him a reasonable expectation of divine favor and reward—nothing of energy and merit to make him, of himself, an efficient promoter of public virtue and of human welfare.—His good works, his obedience, his duty to God and man, must in all things conform to the gospel, be in its faith and of its spirit, or they are not those of a christian—are not of the only character which has promise of favor and acceptableness with God, and of being put in trust with that human agency whereby He is pleased to fulfil towards mankind the great purposes of his love and mercy.

Now the gospel, man's only reasonable rule of virtue and piety, requires that obedience be both outward and inward—in heart and word and deed; that right speaking and doing should be on right principles, and with right affections, feelings, and motives; that the right state of heart should be developed by right doing and speaking; that that cannot be the right state of heart which does not so control the man as to lead him in all the ways of God's laws, and the works of His commandments and ordinances; in short, that there can be no genuine outward christianity without true christian faith and affection, and no true christian faith and affection, without christian obedience; that true faith, love and piety, are inseparable from true morals, and acceptable devotion; and that the duties of love to God and man are inseparable from justifying faith, from true spirituality, and genuine christian experience.

This divinely appointed union of the external and internal in true religion and morals, is abundantly manifested by the Bible's constant and very strong testimony against the genuineness and acceptableness of the former, indeed to its very abomination in the sight of God, unless in faithful connection with the latter. It is also set forth, as of the very essence of that religion, in that feature of the divine dispensations whereby God has been pleased to ordain that the inward and spiritual grace of the gospel is to flow to man through outward and visible signs and forms. This is the gospel; this the principle in the faithful acting out of which can be the only true evangelical piety; this God's own appointed test, by meek and devout compliance with which it is to be known who are Christ's, who have true faith in Him, and true experience of His religion, and who can reasonably hope to be among the saved.

Thus is the Bible in full confirmation of the dictate of sound reason, that virtuous principles and affections are necessary to genuine *practical* virtue, and that his life cannot be right whose head and heart are wrong. It confirms this principle, not only by enforcing the natural connection between the two, but by setting forth the mysterious supernatural connection which God has established in the sacraments and services of His Church.

The enlightened and true-hearted christian will easily discern in what has been said, an enforcement, calling for his most reverential and thoroughly practical acquiescence, of the principle that if he would keep the commandments, he must be sure and have his heart right with God and man—he must have true piety and morality both in his principles and affections, and in his conduct and performances—his doings and his abstainings must be in heart as well as deed.

Apply this principle to the last five commandments, which contain a very thorough and extensive development of Christ's golden rule, that we love our neighbor as ourselves; and for the right understanding of which we should remember the two rules previously noticed;—When the commandments enjoin any duty, they forbid the contrary sin, and all the particular kinds thereof, and means thereto; and when they forbid a sin, they enjoin the contrary duty, and all the particular kinds thereof and means thereto.

He who would keep God's commandments, must, by His grace, have learned to keep his own heart. This is his only security for avoiding those sins against his neighbor to which this fallen state presents such strong temptations—that heart, the while, too weak and corrupt effectually to resist them, nay to prevent them from gaining constantly more and more, the mastery over him, without the grace of God in Christ. He must have in his heart the true gospel faith, on which alone—because Jesus Christ, the only Foundation, is of its very essence—can be built the superstructure of evangelical piety and morality. He must have the spirit of Christ, Who was meek and lowly in heart, that in true humility he may surrender himself, renouncing all ways of human device, to the heavenly guidance of God's word and Spirit, whatever the sacrifice thus required of the mind or heart in its carnal and unrenewed state. He must see that his tempers, dispositions, passions, and affections, are such as become the Gospel of Christ, in all the fulness of its greatest virtue, charity. Inflexible truth, honor, justice, moral consistency, must be with him ever regulating principles; and this not as the world teaches, in its policy, its selfishness, its artifices, and its compromises, but as is taught in that word of God which "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The affections and lusts of the flesh must be resolutely denied the mastery for which they constantly struggle over the higher powers of the mind and heart, and these be alway subject to the pure influences, and the virtuous restraints and guidance, of the gospel. His must be ever the principles and spirit of that precept, as valuable as it is comprehensive, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves;" and that golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them." He should remember, and fear to offend against what the Holy Ghost spake by St. Paul, "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance."

The guilt of the dreadful crimes of murder, adultery, and theft, rests not upon those only who actually commit them. Those who, in any way, sanction or abet the false principles which occasion thinking lightly of such crimes, or blind the heart to a just jealousy of the world's ways of leading on to them; those who provoke or encourage in others the passions that seek indulgence in them; those who nourish in themselves those passions, though stopping short, from whatever cause, of actual gratification; are guilty before God.

The blood thirstiness, and covetousness, and revenge, and malice, and recklessness of what death is to the soul, and impious defiance of God's authority and power, which nerve the arm of the assassin; the vile and wicked glossing of these by false sentiment, which lulls the heart of the duellist with the murderer's guilt; and the perverted conscience which joins the suicide, not afflicted with the moral irresponsibility of mental derangement, to their wretched class; these all are the product of principles, of feelings, and of passions, natural to the carnal heart, which can be effectually resisted only by the faithful application of the gospel's appointed mode of having that heart renewed, directed aright in its operations, and secured from the tyranny of the evil spirit who ruleth in the children of disobedience. And dreadful will be the revelation at the last day of the sins of heart consequent on the neglect of such application, and of the deeds of guilt to which others may thus have been tempted or encouraged—guilt shared, of course, by those who tempted and encouraged.

In this connection, we should see the immense value and importance of those precepts of Holy Scripture which condemn, as degrees of the taking of another's life, all malice and ill-will cherished towards him, and all injury done to his person or his reputation; and those which prescribe the only effectual remedy, the loving, kind, and forgiving temper of the gospel, humble imitation of Him "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself—committed His cause," as the margin significantly and with good authority has it—"to Him That judgeth righteously;" and Who when sinking in death under the wrong dealing and malice of His enemies, raised for them the prayer, "Father, forgive them, for they know not what they do."

B. T. O.

[To be Continued.]

For the Churchman.

Sunday Eve.

Mr. Editor,—I love the Church's Daily Morning and Evening Prayer. It bears constant testimony in the midst of the world—its enjoyments and pursuits—that the Lord God Omnipotent reigneth. It constantly reminds the Christian that this earth is not his home. It asserts before the world, the claim which God has given to His Church to be the perpetual ruler, guide and monitor of men in all their worldly concerns, to warn them in their dangers, to reprove them in their follies, to show them the good way of truth and duty, and to lead them therein. It teaches them their dependence upon God for all those things that are requisite and necessary as well for the body as the soul. The bell so often sounding, the door so often open, the music so often heard, may ever and anon arrest a thoughtless passenger, and prove to him means of infinite blessing. As God has caused His holy Scriptures to be written for our learning, it is meet and right that they should be thus perpetually read where all are invited to come and hear.

Besides the habitually devout, who love to attend from choice and affection, and do attend as often as they can, and always to their soul's health; there are often those in whom circumstances connected with the cnanges and chances of this mortal life, peculiar states of mind, from causes spiritual or temporal, create a desire for seeking rest, or comfort, or direction, in the house of God; or a craving for mere change, which may prove an inestimable blessing, if it be a change in the right direction.

The Church's spiritual duty to all, is well consulted in this provision for being ever ready to meet such cases, and endeavor to turn them to the good of the subjects and the honor and glory of our God and Saviour. True faith doubts not but earnestly believes, that families, and larger social circles, and spheres of business, and occasions of virtuous enjoyment, and public affairs and trusts, will all be favorably affected by the influence in them of those who love the house of God, and strive to have their principles and characters nurtured by the healthful spirit which pervades, and the dew of blessing which visits the place where His honor dwelleth, and His name is rightly worshipped; and that His eyes and His heart will be especially on that community which is hallowed by the constant offering of the Church's homage. A company, however small, of praying people, is a great blessing in the land. And in these days of unhappy contention and strife, even respecting the principles and requirements of the Church, how vast must their advantage be who have these always before them, and have their hearts, and minds, and souls, perpetually exercised therein, in the holy services which embody them! Such nurturing goes to the spiritualizing as well as the enlightening of the understanding; it enforces truth through the solemn medium of conscience, rather than the trial of argument, whose issue is often mere conviction without fruit, a heartless and superficial yielding to necessity; it subdues and not inflames the passions, and chastens and hallows the feelings, and not tempts them to ungodly indulgence; it places the Christian where God has appointed the means of that holy inspiration which wards off the many serious lets and hindrances to the truth in its proper spirit, that beset the way of the worldly disputant, the angered controversalist, and him in whose natural heart the things of time and eternity, the things of God and of the world, are blended, and cared for in much the same spirit. More of prayer and less of contention, would better subserve the cause of Christian truth—infinitely better the interests of those who hold the truth.

I trust, Mr. Editor, that you have many devout readers who gratefully and humbly feel this, as the result of God's blessing on their joining in the Church's Daily Morning and Evening Prayer. Sure I am that this duty must have a most happy effect on those who are Christ's disciples indeed, in enlightening their understandings and interesting their hearts in the great and precious truths of the Gospel; in keeping their minds intent on Christian duty; in inciting to perpetual watchfulness over their hearts; in sanctifying all their relations and concerns with the world; and in helping onward both the acts themselves, and the blessed influences and results of private and domestic worship.

But I have been unconsciously led on, Mr. Editor, in a theme which is very dear to my heart, until almost forgetting the main purpose for which I took my pen, and wrote the heading of this article. The *Saturday Evening Prayer* is to me, I confess, peculiarly interesting. Thus to close a week, thus to prepare for Sunday, is a thing on which I love to think—a thing which I love to enjoy. I would call the time if you please, SUNDAY EVE. Allow me to suppose a Christian so ordering his worldly affairs, domestic and others, that, in anticipation of the great and holy day that is at hand, the close of Saturday shall be one of less pressure of such affairs than that of the other weekly days. He would have his mind withdrawn betimes from its week-day agitations and solicitudes, that in calm and holy frame, it may have due preparation for that day which is the Lord's, and on which he desires to be in readiness for the early sacrifices of a refreshed, thankful, and devoted heart. As the last day of the week draws towards a close, his willing feet would stand within the gates of the sanctuary, and his knees be bent in its adorations; there to seek the purification of divine grace from aught in which the secular portion of the week may have soiled his soul, and its reclamation from errors and lapses into which it may have led. The remainder of this Lords-day-harbinger, he would have as little interrupted by the world as may be; and having closed it with the devotions of the family and of the closet, he would retire to rest in pious anticipation of the sacred morrow, and thankful, with humble faithful prayer, that a blessing may rest upon it for his holy happy

SUNDAY EVE.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 29, 1850.

CHURCH HISTORICAL SOCIETY. We are happy to learn that during the late meeting of the Board of Missions at Hartford, advantage was taken of the presence of the clergy and laity on that occasion, to form a society under the title of "*The Protestant Episcopal Historical Society.*" Several of the most eminent among our Bishops and other clergy, with some influential laymen, have enrolled themselves among its members. We look upon this movement as one of high importance. There are many features of interest connected with the organization and settlement in its present form of the Church in this country, after the establishment of our national independence. Many points of doctrine, discipline, and worship had to be provided for, with regard to which, the fullest contemporaneous exposition would be both interesting and useful if it could be had. It would enable us to judge with more precision and effect of the difficulties surmounted, and of the wisdom and judgment exemplified in the measures by which the result was attained; and give us the power of comprehending, with better knowledge and fuller understanding, the reasons of some of the changes adopted. The official documents, such as reports, and other papers relating to the earlier meetings of the General Convention, and (yet more interesting) of those meetings previous to the adoption of the present Constitution, would doubtless shed much light if they could be recovered. Some of the most valuable part of Bishop White's Memoirs of the Church, are the private notices he gives of the sentiments, feelings, and actions of those who took a prominent part in those assemblies. By the instrumentality of the present society, we may trust that such of these records, as are extant, will be collected and preserved as invaluable materials for a future history of the American Church, such as we ought to have; and individuals further may contribute such papers, letters, and other documents as may be in their possession, and form suitable gifts to the collection.

We have reason to believe that many invaluable relics of the olden time, and precious writings still survive of those venerable men who amid the storm of obloquy, violence, and persecution, bore with unflinching grasp the Banner of Christ's Church, and there maintained the Apostle's doctrine and fellowship as held by the Church of England. Doubtless, however, many have perished through lapse of time; and much of what is now possessed by private hands will also be irrecoverable in the lapse of a few years, unless efforts be made for some more effectual system of preservation. There are too facts and anecdotes resting only in the memory of our elder clergy; and the number is rapidly growing smaller, of those who looked upon the first generation of the framers of our Church system. They may do good service to the Church, by committing them to paper, and teaching us who come after, how they thought and what they did, by these graphic and faithful sketches from personal observation. We say nothing of early periodicals, pamphlets, and like documents, because their worth and value to enlarge and complete the Society's collections, must be obvious to all. A few such, of no importance in the eyes of their possessor, because dislocated and disconnected, may perchance be wanting to fill up a chasm, or supply a break in the chain of evidence or historical detail. Let these be bestowed where they will be duly prized and sedulously preserved, and many Churchmen will be able to confer a great possible benefit upon the Church without the least trouble or inconvenience to themselves.

The plan of publication proposed by the Society, is an attractive feature, which, we hope, will enlist at once, all those who are interested in the object.

The formation of auxiliaries in the different Dioceses, is also a wise recommendation.

It is almost unnecessary to observe that very important parochial and Diocesan details may thus be collected and treasured up for future use. As a proof of the little attention paid to these things, the collection of a complete set of the Journals of our Diocesan Convention, cost the present indefatigable Secretary no small pains and trouble; and if undertaken some years later, might have proved impossible. The like difficulty has been experienced in other Dioceses which have made the same attempts.

The proceedings and Constitution will be found in our next.

ANNUAL MEETING OF THE BOARD OF MISSIONS *of the Protestant Episcopal Church in the United States.*

We are indebted for the following account to the *Hartford Courant* through the *Commercial Advertiser*, with some additional information obtained through the kindness of the Domestic Secretary.

This body assembled in Christ Church in this city, on Wednesday morning, the 19th inst.

The opening sermon was preached by the Rev. Dr. Stevens, of Philadelphia, after which the Board was organized, Bishop Brownell taking the chair, There were present of the Bishops—Brownell, Doane, Delancey, Whitingham, Henshaw, Eastburn, Chase of N. H., Potter, Burgess, Upfold and Southgate, with a goodly nnmber of the clergy and the laity.

Rev. Mr. Van Pelt was elected secretary.

The report of the Domestic Committee exhibited an increase of contributions, and an encouraging condition of the work; but strongly urged the necessity of increasing activity in behalf of its objects, on the part of parochial clergymen.

Three Bishops, ninety clergymen, and three laymen are in the receipt of funds from this department. The amount received during the past year shows an increase of more than three thousand dollars as compared with the preceding one. Five thousand dollars and upwards have been received from legacies. Fourteen stations have become self-supporting, three churches have been consecrated, five churches are being erected and thirteen have been completed during the past year.

The foreign committee reported sufficiency of contributions for the current year; and a particular interesting state of things in the African mission, requiring, however, the speedy appointment of a Bishop to carry out the important designs of the missionaries. The China mission was reported as suffering, chiefly for want of laborers, male and female. A native (Chae) had been ordained deacon. The receipts of the committee for the year have been $34,800; expenses $32,404; leaving a balance on hand of $3,709. The missionaries are paid from four to six months in advance. There has been a steady increase of contributions for the last four years, during which time the contributions from the diocese of Connecticut have more than doubled.

After referring the reports to appropriate committees, the Board adjourned to Thursday morning.

THURSDAY.—*Second day*—The morning was spent in the discussion of business brought before the Board of the foreign committee.—The subject which excited the deepest interest was that of a projected mission among the Chickasaw Indians, arising from a request of the Indians themselves, through the U. S. Government for the establishment among them of schools, &c., under the charge of the Episcopal Church.

The Rev. Dr. Whitehouse, in a speech of some length, and with an attractive simplicity which commanded the deepest attention, detailed the various steps of a negociation with the Government on the subject, and the reasons which had influenced the committee to decline any further consideration of the overtures made by the Indian Department; while they still cherish hopes of succeeding better with the Indians themselves.

Interesting remarks were offered in commendation of the committee, by the Rt. Rev. Dr. Whittingham, Dr. Tyng, Dr. Hawks, the Hon. Edward A. Newton, and the Hon. Samuel H. Huntington.

In the afternoon the business of the foreign committee was taken up, and various items of general business were dispatched. The greatest harmony appeared to prevail; and the most earnest desire to enlarge the operations of the Board at home and abroad, with a single reference to the duty of Christians, and the wants of the world. After some informal debate upon the Constantinople mission, during which Bishop Southgate himself addressed the Board, the meeting was adjourned *sine die*. In the evening, a missionary meeting was held at Christ Church, at which several interesting addresses were made.

GENERAL THEOLOGICAL SEMINARY. Monday, Tuesday and Wednesday of the present week have been occupied with the examination of the several classes in the studies of the past year. Bishops Whittingham Chase and Upfold have been present, and also Rev. Dr. Jarvis, Burroughs, Edson, Crocker, and W. L. Johnson, and the Rev. J. L. Watson of the examining committee. In general the young gentlemen have acquitted themselves remarkably well, and we have heard on every side expressions of warm satisfaction with the evidence afforded of their proficiency and attention.

ASSOCIATE ALUMNI.—The Annual meeting commenced its session in St. Thomas's Church in this city on Tuesday the 25th inst. The evening service was said by Rev. E. N. Mead assisted by Rev. Solomon G. Hitchcock, who read the lessons. The Annual Sermon was preached by the Rev. Robert Lloyd Goldsborough, Rector of Trinity Church, Elkton, Maryland, on Ezekiel xxxiii. 7. It very ably and impressively dwelt on the high commission and solemn responsibilities of the clergy, and earnestly and affectionately admonished the people how they "ought to esteem them in their office." It was listened to with much attention by the congregation present. The Rector of the Church, the Rev. Dr. Whitehouse, one of the oldest Alumni, gave out the Psalmn and Hymn, offered the concluding prayers and pronounced the Benediction. The Alumni met at the Seminary Hall on Wednesday the 26th at 1 P.M. when the Annual Essay was read by the Rev. Edwin Harwood, Rector of St. James's Church, New York, was on the *Church Question*, and was characterized by much research and abilities, though we dissent from some of its positions, The author kindly undertook this duty at a very short notice.

CHURCH ORGANIZATION FOR RELIGIOUS OBJECTS.—We would call the attention of our readers to the canon passed on this subject by the Convention of Maryland at their last meeting. Its simplicity and thoroughness of arrangement are worthy of all praise. If the plan is as liberally supported, as it is wisely devised, the beneficial results will soon be evidenced in that Diocese, and make the precedent to be extensively followed.

TRINITY CHURCH.—On Sunday morning, a collection will be made in *Trinity Church*, for the benefit of the *New York Bible and Common Prayer Book Society*, an Institution the most general in the United States, that never has, for more than forty years of its being, declined to give to any persons in need, either Bibles, Testaments, or Prayer Books, as their own wants or wishes required.

Such is the special importance of the Prayer Book to mariners, that many thousands have been granted on the request of Chaplains in the navy, of other religious denominations, than our Church.

Friends to the distribution of the Bible and Prayer Book, will have an opportunity on Sunday, to show their value of the circulation, by their kind liberality. *

ST. JOHN'S CHAPEL.—On Sunday morning, a collection will be made in *St. John's Chapel*, in aid of the Funds of the *Protestant Episcopal Tract Society*, an Institution of the Church that has existed for upwards of forty years, and circulated its little messengers of Gospel Truth, the Doctrines and Principles of the Church of the Living God, to Missionaries, feeble parishes, Hospitals, Asylums, the Army, Navy, and all sections of our extensive country, wherever needed or asked for, gratuitously, with a liberal hand. It appeals to Churchmen, to lovers of our beautiful Liturgy and Doctrine, for their kind bounty, to enable the Society not merely to continue, but to increase their distributions. *

☞ The ordination of the members of the Graduating Class of the General Theological Seminary, who belong to this Diocese—thirteen in number—willl take place on Sunday morning next in Trinity Church. At the same time, the Bishop of Maryland will admit four Deacons—Alumni of the Seminary—to the Priesthood.

Foreign Intelligence.

The *Cambria* arrived at this port on Sunday last, with a week's later intelligence.

The continental news has not much interest. In France the new electoral bill has passed by a vote of 433 to 241. The bill restrictive of club-meetings, has also been continued for a year by a huge majority. The difference with England has not been settled, though rumor states it will be left to the Greek Government to say which Convention it prefers.

The Roman authorities have been making forcible searches in the houses of several English subjects, and especially in that of M. Ercole, at times acting as British Vice Consul. The police and military conducted themselves with great brutality, according to the accounts before us, and insulted several females on these domiciliary visits. It is said the confiscation of the property of the members of the late Republican Assembly, will not be carried into effect.

Denmark and Schleswig, Holstein, are arming, and large bodies of troops are in motion.

The Archbishop of Turin refused to appear before the civil courts, and was found guilty. He has been sentenced to a month's imprisonment, and to pay a fire of 500 francs.

The Bishop of London's Bill came up on its second reading, on Monday, June 3, when a very long and animated debate ensued. The Bishop of London made an excellent speech in its favor, and spoke with great fervor and solemnity. He believed that at the present time, not only the peace but the integrity of the Church was threatened, and begged their Lordships to look at the question, as members of a great spiritual body to which they were stringently and deeply bound. The present bill had not arisen out of the excitement on the Gorham case, but from the very grave objections which were urged against that tribunal. The present bill had the concurrence of nearly all the Bishops who met together, 25 out of 27. Those who dissented, did so on the ground that they ought first to gain the assent of Her Majesty's Government. The present Bill did not interfere with the Royal Supremacy, and he would be the last person to propose it if it did. He then very powerfully pointed out the grievous defects in the present law relating to appeals, and showed the inadequacy of laymen to decide questions of doctrine. He rested on the indefeasible right of the Church "to determine and decide on points of Christian doctrine by means of her own ministers and pastors, as expressly delegated to her by her Divine Head in the words of Apostolic Commission:—the indefeasible right of the Bishops of the Church of England to determine finally all questions of doctrine that might come before them.

Lord Lansdowne opposed it with unwonted vehemence—denounced it as a perilous measure,—it struck a blow at her Majesty's prerogative, the government of the Church! He extolled the duties and powers of a Privy Councillor, and depreciated those of the Bishops. He thought, however, that Bishops, *being Privy Councillors*, ought to be members of the tribunal in doctrinal cases, and that no one ought to sit there who was not a member of the Church of England. He moved it be read that day six months.

Lord Brougham was against the Bill. He had framed the Bill establishing the present Court, but admitted he *had never intended* it for cases like the present. He thought the revival of Convocation very perilous. He saw no objection to dissenters sitting in the Court, if they were skilled in dealing with evidence!

The Bishop of St. David's had intended to support the Bill until recently, but had now changed his mind. He denied that Bishops had any peculiar prerogative or qualification for deciding the cases alluded to. He believed the bill would gratify a party in the Church who wished to merge it in Rome! He would take no responsibility, though he would not vote against the Bill.

Lord Redesdale regretted this alteration of the Prelate's intention as it looked like a want of courage. The Bishops should boldly say what is the doctrine of the Church, and not leave every man to adopt his own individual notions. Too great liberty to the clergy, is an injury to the laity. He depicted the injury to result from having such a man as Gorham who flatly denies the Articles and Formularies, being placed for life over those who maintain them. The Bishop of Worcester, who refused to license a curate because he held extreme views in the direction of Rome, and the Bishop of Exeter who refused Gorham, because he held unsound opinions in another direction, were both right. He was sorry to see the Government oppose the bill because it showed the necessity of making a much greater stir. Some time since, it had appointed to a bishopric a man under censure for heresy, and perhaps it might next appoint Gorham to a bishopric. It is no prerogative of the Sovereign, to have persons forced upon her for Bishoprics and benefices who do not hold the Doctrines of the Church. The Supremacy is held under awful responsibilities, and the Sovereign is solemnly bound to see that the Church does not suffer in her Doctrine and Discipline through it. He announced himself as a Reformer in Church and State, considering the present relations between them, and the determination of the latter to make the former the mere creature of the State. If other religious bodies were allowed to decide their own doctrines, but the Church of England was denied the privilege, would that raise its character in the eyes of its members or of the world?

Lord Campbell said he was a true friend of the Church of England, [facetious old gentleman!] and pronounced the Bill unconstitutional.

Lord Stanley and the Bishop of Oxford, made very masterly speeches in support of the Bill—the latter was the speech of the evening. We intend to give it in our next.

Lord Lansdowne and the Bishop of London, each made some brief observations, and the Bill was rejected for the 2nd reading; 51, against it 84.

The Bishops of London, Winchester, Bangor, Carlisle, Rochester, Bath and Wells, Gloucester and Bristol, Exeter, Ripon, Salisbury, Chichester, Oxford, St. Asaph, and Limerick, voted for it. The Bishops of Durham, Down, Norwich, and Worcester, voted against it. The Archbishop of York and the Bishops of Chester and St. Davids *did not vote*. The Archbishop of Canterbury and some other Bishops were unavoidably absent, but had given their proxies *for* the Bill.

The indefatigable counsel for the Bishop of Exeter, moved on Thursday, June 6th, for a prohibition in the *Court of Exchequer*. The Court had the matter under advisement.

In the Court of Arches, on May 31, Dr. Addams stated that the above application was intended, if Counsel would advise it, and hoped the case should stand over until the next court day. The Bishop's proctor undertook to bring in the presentation before a surrogate, if the opinion was unfavorable. The case therefore stood over.

The bill of Mr. W. J. Fox, for a comprehensive scheme of National Education, came up for a second reading on Wednesday, June 5, and was lost. For it, 58: against, 287.

The *English Churchman* says, that Mr. Dodsworth has resigned his benefice, with the intention of joining the *Scotch Church*. We hope this will prove to be the fact.

The conviction of Mr. James, Rector of St. Thomas' Church, Bedford, near Manchester, for refusing to marry two incontinent persons on a Registrar's certificate, has been quashed, the indictment being defective.

On Thursday, May 30, in the Commons, Lord Ashly moved for an address to her Majesty, praying for the total abolition of Sunday labor in the Post Office. The Chancellor of the Exchequer opposed the motion. By the additional employment of 25 persons for a few months, 8,000 persons were relieved throughout the United Kingdom; and not only had the services of these 25 since been discontinued, but 27 others, heretofore employed on Sundays, had been reduced to four. The motion was carried, 93 to 68.

The Bishop of Rochester, replying to the Clergy of the Archdeaconry of St. Albans, says, that though *legal* respect is due to the late decision of the Privy Council "it can have no other weight or authority with the ministers of Christ's Holy Sacraments, nor can it have any effect in contravening the Articles and Formularies of our Church, in which the doctrine we maintain is asserted in the most positive, clear, and emphatic language."

The Bishop of Oxford, in answer to addresses from the Archdeaconry of Berks and the Deanery of Bicester, points out in the first, the defects of the present Court of Appeal, and in the second, expresses his belief that "the Church of England explicitly declares and requires her ministers to teach that all infants offered to God by the Church, in holy baptism, are therein regenerated and receive the remission of sins. I have found few even of those, who, at first sight, appear to hold different language, who intended to deny this great truth. Rather have they misconceived the meaning of the word '*Regeneration*,' and then stumbled at their own misconception. With such men, we ought to deal tenderly, seeking not to drive them out from us, but to lead them into the clearer light of Christ's Gospel, watching in ourselves against causes of offence or division, and praying earnestly to be enabled to keep the unity of the spirit in the bond of peace."

New Publications.

THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, translated from the Greek with an introduction by C. F. Cruse, D. D., and an historical view of the Council of Nice, by Isaac Boyle, D. D. 9th edition. New York: Stanford & Swords.

The merits of this translation are well known, and the announcement of this *ninth* edition is a proof that the Church is not insensible to the value of the work. The publishers have produced a neatly and clearly printed volume, bound in good, strong, substantial sheep binding. Those who have not yet got it, should supply the deficiency without delay.

THE GENUINE EPISTLES OF THE APOSTOLICAL FATHERS, translated and published with Preliminary Discourses, by ARCHBISHOP WAKE. From the seventh London edition. Stanford & Swords, 1850.

This well known work also appears in a very acceptable form, far superior to the dingy papered and obscurely printed volume which appeared some forty years since. We have only to say, Buy, read, and follow the teachings of these godly men and venerated saints.

THE PAST, PRESENT, AND FUTURE OF THE [French] REPUBLIC, translated from the French of Lamartine. Harpers, 1850.

It will be read with interest and some profit, though, of course, little reliance can be placed on the author's vaticination.

HANDBOOK OF MEDIAEVAL GEOGRAPHY AND HISTORY, by WILHELM PUTZ, translated by Rev. R. B. Paul, Vicar of St. Augustine's, Bristol. Appletons'—New York and Philadelphia.

Though brief in contents and unpretending in appearance, it exhibits great research and laborious thought to the careful observer, and offers a useful guide to the student amid the obscurity and intricacy of the period to which it relates.

We have received from the same firm the 11th and 12th Numbers of their DICTIONARY OF MECHANICS AND ENGINEERING. They are occupied with the *Details of Engines, Rules for calculating the Parts of Engines*, and *Varieties of the Steam Engine*.—As usual the illustrations are abundant.

We have received Littell's Living Age, No. 317, 318, 319 and 320. Among the numerous articles of interest a crushing review of Theodore Parker, from the *British Quarterly*, is especially worthy of perusal.

Graham's Magazine, for July, has been received from Messrs. DeWitt & Davenport. It contains several lively articles from literary pens of high reputation, and a beautiful portrait of the far-famed Jenny Lind in *La Somnambula*.

We have also received Messrs. Leonard Scott & Co.'s reprint of *Blackwood* for June, which we shall notice next week.

Some other volumes and pamphlets are on hand, but a press of other matter prevents our noticing them at present.

For the Churchman.

SELECTIONS FROM THE PSALMS OF DAVID IN METRE, *with Hymns suited to the Feasts and Fasts of the Church and other occasians of Public Worship.* New York, Stanford and Swords, 1849. pp. 454 24mo.

This book contains the Church Selections of Psalms with the Hymns allowed to be used upon all occasions of Public or Congregational Worship and 237 additional Hymns. The only title is the ordinary one found in the Prayer Book, upon the back of which is printed the same license or authorization in the form of the act of the General Convention of 1832, that is also inserted in the authorized editions of the Church Psalms and Hymns. The language of this authorization may be taken by a casual or uninformed reader to intend that the whole of the Hymns contained in the volume are set forth and allowed to be sung in all congregations of the said Church, &c. After the *Church* Hymns and the Gloria Patri in different metres follow the rubric "whenever the Hymns are used, &c," and the usual tables of first series, &c. as in our prayer books—then an advertisement (Pp. 283 284) headed "Introduction" and signed S. H. T. with the date *St. George's New York, December* 1, 1848. This is an extract. "The following Collection of Hymns has been made and printed for the use of St George's Church, New York. I have especially had in view, in the preparation of them, the wants of our social and peculiar religious meetings, the advantage of our Sunday Schools, and the cultivation of religious experience and feelings in the family and in the private circumstances of the individual Christian. The Psalms and Hymns appointed for use by our Church, are, in themselves, excellent. The collection of Hymns is, for its extent, the best I know. But there are many occasions and facts in the Christian life, for which there is no provision made in them. To supply in some degree this want, is the object of this additional collection. I hope, &c."

Then follow 231 additional hymns arranged in alphabetical order according to the initial letters of the first lines. They are not classified according to subjects in any index or table. The names of the authors are not given.

We confine ourselves, at present at least, to the statement of the facts and circumstances of the publication which we give—

☞ *For the benefit of all whom it may concern, as the lawyers say.*

Domestic Intelligence.

DIOCESE OF NEW YORK.—*Episcopal Acts by the Bishop of Maryland, at the request of the Standing Committee of the Diocese.*

Saturday, June 22, A. M.—The Bishop consecrated St. Paul's Chapel, in St. Annes' Parish, Morrisania Village. The Instrument of Donation was read by the Rev. A. Beach Carter, Rector; the Sentence of Consecration by the Rev. Benjamin I. Haight, D. D. Morning Prayer was said by the Rev. Messrs. Rodman and Storrs, the Rev. C. W. Bolton reading the Lessons. The Ante Communion Service was said by the Bishop; the Rev. C. D. Jackson reading the Epistle. The Sermon was preached by the Rev. Dr. Hawks. In the Administration of the Holy Communion, the Bishop was assisted by the Rector, Rev. Dr. Haight and Rev. Mr. Jackson.

This beautiful Church—which reflects great credit on the Architect, Mr. Jackson—owes its existence, under God, to the zealous and persevering efforts of the Rector, the Rev. Mr. Carter. In the new village which sprung up in his parish, and which was rapidly increasing in population, he determined that the Church should be permanently planted. He found some warm hearts and liberal hands to sympathize with and to aid him; and the result has been the erection of the edifice which was this day solemnly dedicated to the worship and service of the Triune God.

Fourth Sunday after Trinity, June 23, A. M.—In Grace Church, Brooklyn Heights, Morning Prayer was said by the Rev. J. R. Davenport, of Albany; the Rector, the Rev. Dr. Vinton, reading the Lessons. The Ante Communion was said by the Bishop, the Rector reading the Epistle. The Bishop preached and confirmed *seventeen* persons, including two sick persons in private. This is the third Confirmation in this Church in ten months.

P. M.—In the Floating Church of the Holy Comforter, New York, the Rev. Mr. Davenport said Evening Prayer, and the Bishop preached and confirmed *twelve* persons, the Missionary, the Rev. D. V. M. Johnson, reading the Preface.

Feast of St. John Baptist.—Monday, June 24, P. M.—The Bishop laid the Corner Stone of St. Mark's Free Church, Brooklyn. The Rev. Dr. Lewis read a Statement of the Progress and State of the Enterprise. The Address was delivered by the Rev. Dr. Tyng.

DIOCESE OF MAINE.—The Bishop of the Diocese visited St. Mark's Church, Augusta, on Sunday, June 9. After prayers, read by the Rector of the Church, the Bishop preached from 1 Cor. vi. 19, and administered Confirmation to nine persons.

MASSACHUSETTS.—We have received the Journal of the last Convention of this Diocese. It makes a handsome pamphlet of 140 pages. The Secretary furnishes this summary from the parochial Reports.

Baptisms, Infant 871; Adult 122; Total 993.

Communicants, Added 656; Died or Removed 411; Present number 5142.

Confirmed, 332; *Marriages*, 238; *Burials*, 636; *Sunday Scholars*, 3853.

Contributions for religious purposes, $25,148.

The following extract from the Report of the *Church of the Advent*, Boston, will possess interest for our readers:—

"More than three years have elapsed since the Parish has been favored with an Episcopal visitation. On an occasion of Confirmation at Trinity Church, on the second Sunday in Lent, the Rector of the Church of the Advent was permitted, by the Bishop, to present his Candidates. *Twenty-three* were confirmed at that time. The number was considerably reduced by reason of this unusual requirement, which was attended with serious inconvenience to the members of both parishes, and submitted to with deep reluctance, and under solemn protest."

It will be remembered that Bishop Eastburn was recently written to by certain inquisitive members of Christ Church, Baltimore, who complained that their Diocesan had not visited that Church for more than three years, and that they *got no answer*. We suppose it was regarded as a piece of satire by no means agreeable to the Episcopal dignitary of Massachusetts.

Increase of the Church in Massachusetts.—The following table gives an approximation to the annual increase of the Church in Massachusetts, during the last 50 years. Up to the year 1825, few Parochial Reports were made, and no certain evidence exists of the exact number of churches, or of clergymen; since that time the statistics have been more accurately drawn up, but it is only within a few years that reports have been regularly made from all the organized Parishes.

Commencing with the year 1830, we shall find that the increase for the succeeding 10 years is 72 per cent. on the churches, 60 per cent. on the clergymen, 31 per cent. on the number of baptisms, and 97 per cent. on the number of communicants.—From 1840 to 1850, the increase has been, in the number of the churches, 44 per cent.; in the number of clergy, 63 per cent.; in the number of baptisms. 100 per cent.; and in the number of communicants, 70 per cent.

Since the year 1830, the *average annual* increase under the above heads has been as follows:—In the number of churches, 7 1-2 per cent.; in the number of clergymen 8 per cent.; in the baptism 8 1-2 per cent., and in the communicants 11 per cent.

Thinking it probable that these statistics might be interesting to some of your readers, I have taken some pains to ascertain them, from the documents in my possession.

Year.	No. of Churches.	No. of Clergymen.	Baptisms.	Communicants.
1800	...	5	...	...
1805	...	7	...	...
1810	...	6	...	...
1815	14	5	...	...
1820	...	6	...	...
1825	23	16	257	1221
1830	25	31	362	1525
1831	26	32	350	1658
1832	29	33	324	1287
1833	33	39	320	1495
1834	35	38	418	1871
1835	36	36	345	1783
1836	38	50	375	1913
1837	41	52	474	2102
1838	41	49	457	2421
1839	41	50	531	2750
1840	43	49	477	3016
1841	43	52	427	3204
1842	45	55	565	3554
1843	47	52	725	4118
1844	49	57	643	4386
1845	49	59	620	4715
1846	54	64	580	4208
1847	54	69	599	4665
1848	55	73	752	4635
1849	59	76	715	5014
1850	62	80	993	5142

Christian Witness.

Institution.—On the 9th inst., the 2nd Sunday after Trinity, Bishop Brownell instituted the Rev. William F. Morgan, as Rector of Christ Church, Norwich. This official act had been delayed in consequence of important changes in the Parish, which were proposed by the Rector shortly after his entrance upon this charge, and which have been in progress during a period of six years.

Morning prayer was read by the Rev. T. W. Coit, D. D. of Trinity College. The Bishop officiated as institutor, assisted by Rev, William Cooper Mead, D. D., of Norwalk, who read the letter of institution, and preached an interesting and most appropriate discourse, from Isaiah 49th, 4th: "Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God."

Erastus Williams and Jedediah Huntington, Esqs. attended the Rector during the service, as Wardens, and presented him the keys.

A very large congregation were present, and manifested the deepest interest in this solemnity, so new to the Eastern section of the Diocese. The Holy Communion was administered by the newly instituted Rector to the Bishop, Clergy, and a large number of communicants, who at the conclusion of the service offered him the usual salutation.

In the afternoon, Rev. Dr. Mead read evening prayer, assisted by Rev. E. O. Flagg, who read the lessons. Dr. Coit preached an admirable discourse, and the Bishop confirmed a class of 17. Four persons belonging to this class were unexpectedly detained away by sickness and other causes.

Highly interesting services were also held at Trinity Church in the evening, and 9 persons confirmed by the Bishop, Dr. Mead preaching the sermon.

WESTERN NEW YORK.—*Standing Committee.*—At a meeting of the Standing Committee, held on the 15th June, the Rev. Messrs. Oran R. Howard and the Rev. William Allen Fisk, Deacons, were recommended for Priests' Orders, and Messrs. Willis H. Barris, and Francis J. R. Lightbourne, candidates, were recommended for Deacons' orders.

PENNSYLVANIA.—*Consecration of St. Paul's Church, Doylestown.*—The service was rendered the more interesting both from the consideration that it is the first Episcopal Church planted there, and that the fact of its consecration was certain indication that the indefatigable zeal and untiring exertions of the Rector, Rev. G. P. Hopkins and his coadjutors, in their laudable and holy effort, had, by the blessing of God, resulted so successfully as to bring this suitable and beautiful temple within the judicious rule prescribed for Consecration by our revered Diocesan—freedom from debt.

I have heard much of the arduous labor incurred in view of this object; but this gratifying proof that their labor has not been in vain, must go far to repay those who have borne the burthen and heat of the day, and afford great cause for gratulation and thankfulness, not only to the well-wishers of Doylestown, but to the well-wishers of the Church at large, and especially to that portion of them whose liberality has contributed to this most happy result.

The Consecration took place on Thursday, the 30th ult. A most eloquent and appropriate Sermon was delivered by the Rev. Dr. Stephens, Rector of St. Andrew's Church, Philadelphia, from the text, "He brought me to the banqueting house, and his banner over me was Love." Cant., ch. ii 4.

The evening previous, the Rev. M. A. De Wolfe Howe, Rector of St. Luke's Church, Philadelphia, preached to a large and gratified audience. The Sermons preached by the Bishop on the afternoon of the Consecration, and in the evening, by the Rev. Mr. Stem, Rector of St. John's Church, Norristown. were also listened to by a crowded house; and the services were much enhanced in interest by the occurrence of opportunity to introduce a diversity of ordinances peculiar to our Church—adult and infant Baptism, Confirmation and the Eucharist.

In addition to the Bishop and the other Clergy referred to, the Rev. Messrs. Shannon, Rector of the Church of the Crucifixion, Philad.; Lightner, Rector of Swedes' Church, Upper Merion; Beasley, Rector of All Saints', Lower Dublin, and Christ Chapel, Oak Grove; Wiltberger, Missionary at Yardleyville, Centreville, Hulmville and Newtown; and Hopkins, Rector of the Parish, were present, and formed part of the procession to the Church, and also assisted in the various services.

On the whole, this was an exceedingly interesting occasion, and one eminently calculated to commend the Church to those who although present, were not of 'us, and who have hitherto, for the most part, been strangers to the appropriateness, beauty and solemnity of our Liturgy, forms and ceremonies.

Consecration.—St. Paul's Church, Columbia, Lancaster Co., Penn., was solemnly consecrated to the worship and service of Almighty God, by Bishop Potter, [date not given.] The Church was crowded with a large and attentive congregation. The Instrument of Donation was read by the Rev. Dwight E. Lyman, the Rector of the Church, and the Sentence of Consecration, by the Rev. Dr. Bowman of Lancaster. Morning prayer was said by the Rev. Dr. Bowman, assisted in the lessons by the Rev. Charles W. Thomson of York. The Ante-Communion service was read by the Bishop, and the Sermon preached by the Rev. Theodore B. Lyman of Pittsburgh. After the Sermon, the Bishop briefly addressed the congregation on the subject of Confirmation, and administered the rite to two persons. *Banner.*

MARYLAND.—*Report of the Committee appointed by the Sixty-Second Annual Convention of the Diocese of Maryland, to take into consideration that portion of the Bishop's Address relating to his failure to perform Episcopal duties in Christ Church, Baltimore; read in Convention May 21st, 1850, by the Rev. Thomas Atkinson, D. D., Rector of St. Peter's Church, Baltimore,*

The committee to whom were referred so much of the Bishop's address as related to his recent notice of a Visitation to Christ Church, Baltimore, and the revocation of that notice, and the correspondence between himself and the Rector of that Church, and also the letter of its Vestry to certain other Bishops, beg leave respectfully to report:

That they have endeavoured to consider these subjects with the care and dispassionateness which their importance and their delicacy demand. The committee do not regard it as a matter submitted to their consideration whether the terms of their correspondence are exceptionable as to the language or tone in which it is expressed. The object of it was obviously to make a question as to the relative rights of the Diocesan and the Rector on an occasion of a regular Canonical notice of the Episcopal Visitation, and this question is distinctly raised, and the harmony of the Diocese will, it is believed, be best promoted by an authoritative judgment of this Convention on the questions involved. Your Committee is of opinion that the true solution of these questions does not rest on any mere verbal criticism of Canons and Rubrics, although entirely consistent with the results of such criticism when rightly employed. Their true solution rests on principles much deeper and more vital—principles which lie at the foundation of the Church itself. In reasoning with Churchmen it is lawful, it is indeed only respectful to them to take as axioms those truths which the Church clearly maintains, however they may be doubted or denied by those out of her pale. Among such truths are the following: First—that Bishops are successors to the Apostles in ordinary power of their office, though not in the extraordinary qualifications and endowments of these first ministers of Christ.

Secondly—that as such, the apostolic commission embraces them, and that they too are enjoined and authorized to go into all the world and teach or disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Thirdly—that consequently Bishops, *as such*, have the right to preach and administer the Sacraments, as well as to rule in the church.

Fourthly—that their Episcopal rights are to be exercised *in their Dioceses*, these being their appointed fields of labor.

Fifthly—that consequently every Bishop has a right to preach and administer the sacraments in his Diocese independently of any *parochial cure* which may be entrusted to him, and in every part of his Diocese, for if there be any part of his Diocese in which he cannot exercise Episcopal rights, then in that part he is not Bishop.

On these principles the committee found their clear conviction of the general right and authority of a Bishop to preach, to administer the sacraments and to rule in his whole Diocese, and in every part of it. It would seem a necessary conclusion that if there be a Church in a Diocese in which the Bishop can never preach nor administer the Sacraments and the like, without being in each particular instance previously authorized by another person, that he really has not Episcopal power in that Church.

It may be asked, is there no limitation to these principles? Can a Bishop at any time, in any part of his Diocese, perform any ministerial act he pleases? The committee will not keep back their belief that in the beginning it was even so. That in the earliest ages of the Church, Presbyters did not preach when Bishops were present, and that, as we are taught by the learned Bingham it was a notable event when St. Augustine, while still a Presbyter, was permitted to preach in the presence of the Bishop.

The institution of the Parochial system has, however, produced a mighty revolution in the relations of bishops and presbyters. Presbyters are now made responsible for the spiritual state of the souls in their parishes, and their power must bear some relation to their responsibility.

The committee consequently, conceive that the mere presence of a Bishop, does not, by the existing established system of the Church, take away the right and duty of a Presbyter to teach in his own person, and administer the sacraments by his own hands to the people of his charge; and yet the Bishop on the principles first laid down, must also have the right to teach and administer the sacraments in every part of his Diocese. These apparently conflicting rights, are, as the committee believe, perfectly reconciled in the admirable system of the Church, by confining the Bishop in the exercise of his to those comparatively rare occasions, on which he goes officially, *in his very Episcopal character* in Visitation of a Parish.

If he has it not then, he never has it, and one of two conclusions must follow: Either the Bishop, as such, is not authorized to preach and administer the sacraments, or that being thus authorized by his very office, this authority is afterwards taken from him by the rubrics and canons which regulate that office. Are we to believe that the Church has so stultified herself? And that having in the consecration office given these powers in obedience to Scripture, the moment the consecration is complete she takes them away by the rubrics and canons which she has enacted, and which the Bishop is bound to observe? Such a conclusion any one who loves or honors the Church will be slow to receive. On what ground are we to receive it? Mainly on this, that in the ordinary communion office the minister is usually described as *Priest*, and that when the Bishop is specially spoken of, it is in contra-distinction from the Priest in giving the absolution. An obvious reply to this is, that every Bishop is necessarily a Priest, and that the word here means only an officer distinct from a Layman or deacon, and that the effect of the Rubric concerning Absolution in the communion office, as compared with the other rubrics of that office, is, that when the Bishop is present, he *must* pronounce the Absolution, while he may or may not perform the other parts of the Office. But that the term Priest, in the rubrics of the Communion Office, is used inclusively and not exclusively of Bishops, appears to the committee indisputably certain, from this consideration, that in the liturgy of the Church of England, in the Ordination Service, the Bishop is required to administer the Communion Office, and the only form provided in that Church is the form containing the same rubric with our ordinary form. Consequently these rubrics in the English Liturgy *must* be so interpreted as that the term Priest includes Bishops as well as Presbyters. But as we have adopted these rubrics with a fixed interpretation, we have necessarily adopted that interpretation. If it be said in reply to this, that our Church has a Special Communion service to be used by the Bishop on occasions of ordination, this must be remembered in connexion with that service, that there is no rubric in it, and certainly no canon *confining* it to any special occasion, but that it is just the office which a Bishop might naturally and properly use whenever he administered the Communion, and that in this, none of the rubrics which have perplexed some minds are to be found.

While on these grounds the committee are of opinion that on occasions of Visitation, a Bishop generally in our Church, has, and ought to have the right to preach and administer the sacraments and perform other ministerial acts in any parish of his Diocese, they consider that the question as to the law of this particular Diocese, was settled some three years since, by the decision of the only Ecclesiastical tribunal before which it could judicially come. Of course this decision might be set aside by a declaratory Canon, and perhaps otherwise, but until superseded, the committee consider it as having a binding force on all who belong to this Diocese. They consequently regard the Bishop as fully authorized to issue his notice of Visitation to Christ Church, Baltimore, in the form used by him, and when he had received notice in reply from the Rector, that he could not consent to his exercising these rights, the committee consider that the Bishop acted wisely, gently and properly in revoking his notice—the alternative being his sacrifice of what he believed, and what the Judicial authority of his Diocese had decided to be his right; or, by attempting to enforce it, involving one of his Presbyters in an Ecclesiastical offence, and exposing him to a presentment.

In all times, but especially in troublous times like these, the committee approve of that course, which, without sacrificing principle, will most probably avoid strife and scandal. In conclusion the committee recommend the adoption of the following resolutions:

1. Resolved, as the sense of this Convention, That a Bishop, in order to the exercise of his Episcopal functions, possesses the right, on occasions of canonical visitations, to control the services and to take to himsetf such portions of them as he may think proper.

2. Resolved, that this principle was recognised and settled as the law of the diocese of Maryland, by the decision of the tribunal which the law of the diocese had constituted for the decision of ecclesiastical questions, and from the decision of which tribunal, no law of the church recognises any appeal.

3, Resolved, that the course of the Bishop of this Diocese, in revoking his notice of a visitation to Christ Church, Baltimore, was the wise and judicious exercise of a discretion, canonically vested in him, in a spirit of Christian prudence and forbearance which does him honor.

THOMAS ATKINSON.
C. K. NELSON,
JAMES A MCKENNEY,
E. F CHAMBERS.
HUGH DAVEY EVANS.

Report of the Minority of the Committee on the correspondence between Bishop Whittingham and the Rev. Dr. Johns.

The undersigned, being the minority of the Committee to whom was referred so much of the Bishop's Address as related to his revoking of an appointment for the visitation of Christ Church, Baltimore, and the correspondence connected therewith; being unable to coincide with the sentiments of the majority of said Committee, do very respectfully present the following Report:

The issue created in the correspondence is clearly this—with what rights is a Bishop clothed at a visitation? It is obvious that said visitation refers to the exercise of certain functions; hence the office, as distinct from other orders in the ministry; and just as obvious is it that all such exercise of functions is under restrictions from the regulations and laws of the Church from the days of the Apostles. In the language of the learned expounder of the constitution and canons of our church—the Rev. Dr. Hawks—*the usage of regulating the exercise of a Bishop's functions by certain fixed rules, is as ancient as the office of a Bishop.* There is as much of venerable antiquity in the custom of making *laws* for Bishops, as there is in making Bishops themselves. It may be safely affirmed, that since the days of the Apostles, they were never left with no guide but their own discretion. A law cannot indeed be made wholly to *prevent* a Bishop from doing a Bishop's appropriate duty; but the history of the Church is full of legislation, to regulate the *mode* in which be shall perform that duty. The right of ordination belongs to a Bishop—it was his from the beginning—he would very properly treat with utter contempt any canon which professed to take it from him, and give it to deacons for instance. But who, from this fact, supposes that the rights and prerogatives of our Episcopate are violated, because our portion of the Church of Christ forbids a Bishop to ordain until certain pre-requisites are complied with? But we are unwilling to speak further without adducing the clear testimony of the venerated Bishop White On the promise of obedience in the ordination of deacons, he thus writes: "When the passage speaks of godly admonition, it must have reference to some standard, by which they should be directed. This standard must be the various *established institutions of the Church, and not the private opinions of the Bishop.* It is well known that the Church from which this is descended, like the state to which it is allied, is a *government of law, and not of will*, and we cannot suppose that ours, professing to follow in the leading features of its system, should have designed to reject this, so congenial to the still more moderate degree of authority, which it will be possible in present circumstances to exert. If it should be asked—who shall be the arbiter on any question which may be raised as to the fitness of the interposition of the Bishop? The answer is—the question being understood of admonition out of the line of strict ecclesiastical proceeding, *which ought to be governed of course by a determined standard*, that each party may judge for himself, as he shall answer for this, and every other part of his conduct to Almighty God."

Here it is proper to ask—has this Church spoken on the subject of Episcopal Visitation? Undoubtedly she has! First, in the way of limiting all such visitations to a particular diocese, and restraining them from all others, except as in the cases, and under the restraints specified. Second, in the 25th canon of 1832. Here we have the purpose of the visitation set forth, viz: To inspect the state of the Church—the behavior of the Clergy, and administering the Apostolic rite of confirmation. There is in this canon, also, an opinion given as to the frequency of such visitations. Beyond this, the canon offers nothing on the matter before us. Again—canon 26, of the same year, specifies the duties of the clergy in relation to such visitations. But here we have simple provision made for carrying out the foregoing canon. Obviously there is here no provision for administering the Communion, or ordering or taking up a collection, as constituting any part of an Episcopal Visitation. But if the Bishop, by virtue of the Divine right of office, may insist on the latter, why are regulations placed around him in the exercise of the other rights pertaining to his office on such occasions, and none here? As we have specific canons regulating the duties of both Bishop and Presbyter on these occasions—but in reference to neither is there any requisitions made on the points involved in this correspondence—we conclude this Church gives no such right to the Bishop, nor imposes any corresponding obligation on the Presbyter. The same conclusion, precisely, would follow a fair induction and interpretation of the rubrics wrought into our Communion service. So also, we should reach the same results from the careful specification and provision made for the administration of the communion by the Bishop, as invariably accompanying certain Episcopal acts—as at the consecration of Bishops—ordinations of presbytery and deacons, and consecration of churches.

But further—this whole matter has been up for action before an ecclesiastical tribunal of this diocese. Here we might look for a decision; but we find none. *No law is cited*, nor is any definitive opinion offered on the point now before us. *The accused was acquitted on this charge.* The court even admit the absence of all canonical legislation then; and the absence of all ssbsequent action leaves the matter just were it stood. There being no law of the general Church—nor any distinct legislation in our own diocese—and there being a manifest and careful refraining from all explicitness of expression as to a decision by a *court appointed* in a given case in this diocese. on this very point, it is plain to the undersigned that the question yet remains without the initiatory step to a decision.

The undersigned further report, that the refusal of the bishop to administer the rite of Confirmation, and visit the parish of Christ Church, Baltimore, virtually involves the exclusion of said congregation from all the benefits of the Episcopal office, and that on grounds and for reasons not satisfactory to the undersigned, and inconsistent with the constitution, rubrics and canons of this Church.

Constrained by these considerations, and under a solemn sense of the importance attending any action on the grave questions committed to their considerations the minority cannot do otherwise than offer the following resolutions:

1. *Resolved*, That on occasions of Episcopal Visitation, the Bishop cannot, as a matter of right, claim other than the performance of those functions peculiar to the Episcpal office, as specially indicated by the canons and rubrics relating thereto.

2. *Resolved*, That the action of the Court in the case of the Rev. J. Trapnell, Jr., does not decide any point involved in the correspondence now before us, and therefore has no binding force on the members of this diocese in reference to the point in controversy.

3. *Resolved*, That the Bishop had not sufficient reason for declining to keep his appointment for confirmation at Christ Church, at the time fixed by his letter aforesaid.

Respectfully submitted,
(Signed) R. S. KILLIN,
R. POTTS.

MICHIGAN CONVENTION.—*Mr. Editor*—The Annual Convention of this Diocese, was held in Zion Church, Pontiac, Saturday the 8th, and Monday the 10th of the present month. There was present, besides the Bishop of the Diocese, nineteen of the Clergy and twenty-one Lay Delegates.

Mr. H. P. Baldwin, was re-elected Secretary.—The Church was opened for Divine service, Saturday evening. Evening prayer was read by the Rev. Daniel T. Grinnell, the Sermon was preached by the Rev. Charles Aldis, Rector of Christ Church, Detroit, from Mark vi. 12.

On Sunday morning, the Church was filled with attentive worshippers. Morning prayer was read by the Rev. F. H. Cuming, the lessons by the Rev. A. S. Hollister, the Bishop preaching the sermon from Romans xi. part of verse 13. After which, Mr. Philander Chase Safford, was ordained deacon, being presented by the Rev. Mr. Cuming; and the Rev. George P. Williams, Professor in the University of Michigan, and the Rev. George Willard, Minister of St. Mark's Church, Coldwater, were ordained to the priesthood, being presented by the Rev. Mr. Taylor, the Rev. Messrs. Hollister, Cuming and Taylor, uniting in the imposition of hands. The Bishop administered the Holy Communion, assisted by the Rev. Mr. Cuming.

Sunday afternoon, Evening prayer was read by the Rev. Mr. Engle, the lessons by the Rev. Prof. Williams, when the Rev. Mr. Cuming preached from Titus ii. 12.

Sunday evening, the Church was again filled with worshippers. Prayers being read by the Rev. Mr. Barton, the lessons by the Rev. Mr. Hills, the Rev. Mr. Taylor preaching the sermon from Mark ii. 14. After which, the rite of confirmation was administered by the Bishop of the Diocese, to three persons. The Bishop made a short address to the persons confirmed, impressing upon them the solemnity of the vows then made.

The Convention again met on Monday morning, at 8 o'clock, prayers were read by the Bishop. The Convention then proceeded to the usual elections, when the following persons were chosen:

Standing Committee.—Rev. F. H. Cuming, Rev. C. C. Taylor, Rev. A. S. Hollister, Rev. John A. Wilson, Messrs. C. C. Trowbridge, H. P. Baldwin, Mason Palmer.

Delegates to the General Convention.—Rev. F. H. Cuming, Rev. C. C. Taylor, Rev. John A. Wilson, Rev. Daniel T. Grinnell, Messrs. C. C. Trowbridge, H. P. Baldwin, P. E. Demill, Dr. O. H. Chipman.

Diocesan Missionary Committee.—Rev. Messrs. Charles Aldis, Horace Hills, Jr., Messrs. C. C. Trowbridge, H. P. Baldwin.

Trustees of the General Theological Seminary.—Rev. Messrs. Cuming and Taylor, Messrs. Trowbridge and Demill.

The Convention passed a resolution. requiring every clergyman having parochial charge within the Diocese, on the Second Sunday of each month, to read the Offertory to his congregation, and take up a collection for Missions. The Convention also pledged to the Diocesan Missionary Committee, fifteen hundred dollars;—of this sum, St. Paul's Church and Christ Church, Detroit, pledge one thousand, and the other Churches of the Diocese, five hundred dollars.

This Diocese in common with other Western Dioceses, most keenly feels the loss occasioned by the withdrawal of the larger part of the appropriation heretofore made by the Domestic Board of Missions. When will the Church see its duty, and consider it a blessed privilege to contribute to the cause of Christ and His Church.

Never, Mr. Editor, have we had a more pleasant, harmonious and energetic Convention than this.

The next Convention is to be held in Detroit, the first Tuesday in June, 1851.

Detroit, June 12, 1850.

Christian Witness.

ILLINOIS.—*Aurora.*—On Saturday evening, the 1st inst., the Bishop preached to a large congregation in the Methodist Chapel, our own room being too small and inconvenient. On Sunday the same house was crowded at an early hour, many going away because there were no seats. The Missionary read service. The Bishop baptized two adults and five infants.—Five were confirmed. About twenty of our own communion partook of the holy Eucharist. In the afternoon the Bishop rode six miles, and preached in the evening, at Oswego, to a crowded congregation.—*Christian Witness.*

LOUISIANA.—We have received the Journal of the Convention of this Diocese, held May 8, 9, 10 and 11, in St. John's Church, Thibodeaux.

There are 23 Churches and 25 Clergymen canonically resident in the Diocese.

The Bishop and eleven of the Clergy entitled to seats, and eight lay delegates from five parishes attended the meeting.

Delegates to General Convention.—Rev. Dr. Neville, A. D. McCoy, A. H. Lamon, N. O. Preston, and Messrs. Geo. S. Guion, J. L. Lobdell, G. B. Duncan, Jas. Greenleaf.

Trustees of Gen. Theo. Seminary.—Rev. D. S. Lewis and Rev. Dr. Neville, Messrs. J. L. Lobdell and L. C. Duncan.

Standing Committee.—Rev. Dr. Neville, N. O. Preston, Chas. Goodrich, and Messrs. L. C. Duncan, Wm. M. Goodrich and P. M. Ozanne.

The proposed amendment to the 1st Article of the Constitution of the Church, passed at the last General Convention, *1st Wednesday in September* for *1st Wednesday in October*, was approved of.

The Bishop in his Address states that the Church is making rapid progress in some places, and that much zeal has been shown in erecting suitable places of worship. He had consecrated *one* church, St. Peter's, New Orleans, for seamen; and had confirmed 168 persons on 14 occasions. He had also attended the consecration of the Rt. Rev. Dr. Green as Bishop of Mississippi. There is *one* candidate for orders.

The following summary is given of the Parochial Reports:—

Baptisms, White Adult 27, Infant 413; Colored Adult 18, Infant 311; Total 769,

Confirmed, 161. *Communicants*, Died 22, Removed 96, Added 196, White 649, Colored 198; Total 847. *Marriages*, 178. *Funerals*, 414.

Sunday School Teachers 58, Scholars 554.

Contributions for Church purposes, $3151.

☞ *The Convention of the Protestant Episcopal Church in the Diocese of Texas.*—The first Annual Convention of the Protestant Episcopal Church in this State, assembled on May 9th (Ascension Day), in Christ Church, Houston, after morning prayer, and an appropriate sermon by the Rev. Mr. Denison, of Matagorda, the Convention organized, but as Bishop Freeman had not reached the city in consequence of high waters, it was resolved to adjourn until he could reach town. On the 11th instant, the Bishop having arrived, the Convention again met, when after appropriate prayers, the Bishop took the chair, and proceeded to business.

Six clergymen were present from the parishes Galveston, Houston, Matagorda, Brazoria, Washington, and San Augustine; Lay representatives arrived from three parishes, presented their certificates, and took their seats in the Convention.

After some preliminary business, the Bishop delivered a well digested and interesting address to the Convention, giving a full account of his visitations through the State, where he had held divine service—how many he had admitted to the Holy Communion, by the rite of confirmation, and what points he considered important to be occupied immediately—as presenting the most encouraging prospects of success to the self-denying herald of the cross.

But the most important part of his address, was the submission of two considerations to be deliberated upon by the members of the Convention. One was the appointment of a general missionary who should travel over the State at large, visiting those places which were not favored with the service of the Church, gathering her scattered members into parishes, and comforting them by the assurance that at the earliest opportunity they shall have the services of those who minister in holy things. Another important consideration, was the necessity of establishing somewhere within the bounds of the Diocesan Church a Seminary where the devoted members of the Church might send their children with the confidence that they would receive a thorough classic education, under the most competent teachers, and be properly instructed in the peculiar principles of the Church—those teachers being clergymen—but the grand object of the school to be the training of young men for the work of the ministry.

It is almost unnecessary to say that these suggestions, particularly the last, met with the hearty concurrence of both orders in the Convention. A committee of five was appointed (one of whom is Gen. J. P. Henderson, our townsman) to receive proposal of any offers which may be made, to decide upon a location, engage qualified teachers, and carry the school into operation at as early a period as practicable. Application will be made for a Charter for a University, a full corps of Professors will be engaged as soon as circumstances will warrant, giving students an opportunity of graduating and receiving collegiate honors. Within the last two years, the number of the clergy in this State has been nearly tripled, and the members of organized parishes has increased from *three* to *ten*. In every place where the Church has been established, the prospects are cheering and encouraging—application for clergymen are received from all parts of the State—and were the men to go out into the field—men who would deny themselves—men who had the love of God and the love of souls at heart, unquestionably, the number of parishes might be doubled in less than twelve months.

It is a gratification to say that the greatest harmony prevailed among the members of the Convention. One motive, one desire, that of doing good, seemed to actuate every breast.

The Convention adjourned on the 15th, it having been resolved that the next Convention should be held in Galveston the first Thursday in May, 1851.

After the Convention had adjourned, the whole body of the clergy, in compliance with an urgent invitation, accompanied the Bishop in his visitation to Galveston, when Mr. Rucker (formerly a preacher among the Campbellites,) was admitted to the order of Deacons, a large number ratified their Baptismal vows in the Apostolic rite of confirmation, and the services generally, were more than usually solemn and interesting, evidently producing a favorable impression upon the mind of that intelligent community.—*Redland Herald.* H. S.

At a meeting of a number of Clergymen of the Protestant Episcopal Church, convened in St. Thomas's Church, New York, after divine service, on the occasion of the preaching of the annual sermon before the Associate Alumni of the General Theological Seminary, June 25, 1840, the Rev. Wm. L. Johnson, D.D., was called to the chair, and the Rev. Richard Cox appointed Secretary.

The Rev. Henry J. Whitehouse, D.D,, stated the object of the meeting to be to take some appropriate notice of the death of the Rev. Philip E. Milledoler, M. A.

The Rev. Samuel R. Johnson, D. D., after some feeling remarks, in which he alluded to his intimacy in boyhood, at College, and subsequently in professional life, with the lamented deceased, and his admiration of his character and career, introduced the following preamble and resolutions, which were unanimously adopted:—

Whereas, it has pleased Almighty God, in his wise Providence, to take out of this world, the soul of our well-beloved brother in the ministry of the Church, the Rev. Philip E. Milledoler, M.D., late Rector of Bethesda Church, Saratoga Springs, N.Y.

Resolved, That we receive the tidings of his death, in the full vigor of his manly powers, with the mingled sorrow, submission, and hopefulness of brethren in Christ; and that while we mourn over our loss, we rejoice in the faith which sustained him, and the meek, humble, and loving graces of the Spirit which marked him to the last.

Resolved, That we record our high appreciation of his character, his endowments, and his services as a Christian minister—sound, intellectual, able, laborious, and acceptable—of the firmness of his Church principles blended so largely with charity of heart and courtesy of manner—of his kindness to feel and his readiness to assist, manifested not only in these parts, but in the farther West, where Churches and individuals hold him in grateful memory for his benefactions and his sympathy.

Resolved, That we most respectfully tender our Christian sympathy to his venerable father, and the other members of his family, to the numerous friends of his youth and manhood, and to the congregation of which he was the valued and beloved pastor.

It was then on motion,

Resolved, That the Rev. mover of the foregoing resolutions, be requested to prepare an obituary notice of the deceased, for publication.

Resolved, That the proceedings of this meeting, and the obituary when prepared, be published in the Church papers, and transmitted to the relatives of the deceased and the Vestry of Bethesda Church, Saratoga Springs.

WM. S. JOHNSON, Chairman.
RICHARD COX, Sec.

Married.

On Wednesday morning, 19th instant, in Calvary Church, by the Rev. Dr. Berrian, JOHN W. P. PIRSSON, to SARAH J., daughter of Wm. S. Coe, Esq.

June 3d, in Mount Calvary Church, Baltimore, by Right Rev. Wm: R. Whittingham, D.D., Rev. LIBERTUS VAN BOKKELEN, to AMELIA R., daughter of the late John N. D'Archy.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

JUNE.

Saturday, June 29, A. M, Scarsdale.—Laying Corner Stone.
Fifth Sunday after Trinity, June 30, A.M, Trinity, N.Y.—Ordi'n. P.M., Messiah, New York.

JULY.

Tuesday, July 2, A M., Goshen; P.M., South Middletown.
Wednesday, July 3, P.M.. Marlborough.
Friday, July 5, A.M., Esopus; P.M., Rondout.
Saturday, July 6, A.M., Kingston; P.M., Ulster.
Sixth Sunday after Trinity, July 7, A.M., Catskill; P.M., Athens.

CHURCH OF THE MESSIAH,

The Right Rev. the Bishop of Maryland, will administer the rite of Confirmation in this Church, on the Fifth Sunday after Trinity, (June 30). Service to commence at 7½ P.M. The Church is in Wooster Street, third door S. W. of Prince.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Fourth course of Sunday evening Lectures. The Church's Standards of Doctrine, Discipline, and Worship.

Lect. I, (on Sunday, June 30th,) THE BIBLE. *The Obligations of Christendom to the Church, for her English Version of the Scriptures.*

Service at 7½ P.M.

FAMILY SCHOOL

For the Education of young Ladies, New Hartford, Oneida County, W. N-Y.

The summer term of this Institution, will open on the 6th of May, 1850. Application may be made to Rev. Dr. Proal, at Utica; or to Miss Mary Proal, Principal, at New Hartford.

The number of pupils is limited to a strictly FAMILY SCHOOL.

☞ The Rev. E. H. Canfield, of St. Peter's, will preach in St. Jude's, Sixth Avenue, at the foot of Amity street, next Sunday evening, June 30th, at 7½ o'clock.

A special collection will be taken up for the extinguishment of the small debt on this Free Church.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Quarterly Meeting of the society will be held in St. Paul's S. S. Rooms, on Monday, July 1st, at 8 P. M.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since 22d ult., viz:

F M B, 2; Friend to M Add, 50; Fort Monroe, Va., 10; St Mark's, N Y, 41 40; St Peter's, Charleston, 220 53; St John's, Yonkers, 40; St Michael's, N Y, 15; Miss N Geneva, 10; Christ, Mobile, 70; St George's Milford, Ct, Constantius, 3; Mite, Zanesville, 3; Grace, Phil, 200; St Michael's, Bristol, R I, 25; St Paul's, Nechford, 13; St John's, Providence, 200; James, Brooklyn, 504 63; St Andrews, Brunswick, Va, 8; T M B, 3 75; J H G, 1; S S, St Thomas, NY, 20; St Marks, Denistown, Pa, 17; St John's, Portsmouth, N H, 15; S S Holy Trinity, Brooklyn, 25; Ascension, N Y, 275, (and 25 before acknowledged); total, 1772 31.

J. SMYTH ROGERS, Treas.
New York, June 15, 1850. No. 61 Wall st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 21st inst.

St. Stephen's ch, Rev J H Price, DD, $15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 28, 1850. 20 John street.

ST. PAUL'S CHURCH, WILLIAMSBURGH.

The ladies of this Church, intend holding a Fair for the purpose of assisting in erecting a small edifice to worship in, and respectfully solicit aid from their friends and the Church, in this Christian undertaking. Any donations will be thankfully received at the bookstore of Messrs. Stanford & Swords, New York, and at the house of the Rector, Rev George W. Fash, Meserole st., near Union Avenue; also, at the house of the Directress, Mrs. John P. Teale, 222 Grand st., Williamsburgh.

June 22.—3m

Advertisements.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

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Poetry.

Ode to a Gold Coin.

The following ode to an Indian gold coin was written in Ghorical, Malabar, by Dr. Leyden, a Scotchman, who left his native country to reside in India, with a view to accumulate a fortune. In the last stages of a fatal disease, brought on by the heat of the climate, he penned these lines. "This ode," says Lacon, "in my humble opinion, comes as near perfection as the sublunary muse can arrive at, when assisted by a subject that is interesting and an execution that is masterly. It adds a deeper shade to that sympathy which such lines must awaken, to know that the spirit which dictated them is fled." There will probably soon be many an adventurer in California, and many a wife or widow in New England who will peruse the ode, with a feeling heightened by their personal interest in its sentiments.—*N. Y. Observer.*

Slave of the dark and dirty mine!
What vanity has brought thee here?
How can I bear to see thee shine
So bright, whom I have bought so dear?
The tent-ropes, flapping lone I hear
For twilight's converse, arm in arm;
The jackal's shriek bursts on my ear
When mirth and music wont to charm.

By Ghorical's dark, wandering streams,
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot loved while yet a child;
Of castled rocks tremendous piled
By Esk or Eden's classic wave,
Where loves of youth and friendship smiled
Uncursed by thee, vile, yellow slave!

Fade, day-dreams sweet, from memory fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy played,
Revives no more in aftertime.
Far from my sacred natal clime,
I haste to an untimely grave;
The daring thoughts that soar'd sublime,
Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light
Glooms baleful as the tomb-fire drear,
A gentle vision comes by night
My lonely, widowed heart to cheer:
Her eyes are dim with many a tear
That once were guiding stars to mine;
Her fond heart throbs with many a fear!
I cannot bear to see thee shine.

For thee, for thee, vile, yellow slave,
I left a heart that loved me true!
I crossed the tedious ocean wave,
To roam in climes unkind and new.
The cold wind of the stranger blew
Chill on my withered heart—the grave,
Dark and untimely, met my view—
And all for thee, vile, yellow slave!

Ha! comest thou now, so late, to mock
A wanderer's banished heart forlorn,
Now that this frame the lightning shock
Of sun-rays tipped with death hath borne?
From love, from friendship, country torn,
To memory's fond regrets the prey,
Vile slave, thy yellow dross I scorn!
Go mix thee with thy kindred clay.

Selected Matter.

From Sharp's Magazine.

Memorials of Westminster.

There is no portion of our great metropolis so rich in association as that which Mr. Walcott has selected for historical illustration; and the reader will find that his work is crowded with interesting matter, and displays a considerable amount of antiquarian lore. He has availed himself with great tact and skill of the labors of his predecessors in the same field, and turned to good purpose the dullest details preserved by industrious, pains-taking collectors. His style, though, perhaps, occasionally too florid, is usually graceful and vigorous, and many passages display a warm-hearted earnestness of purpose, and genuine poetical feeling, which will be sure to attract and engage the attention of a large class of readers.

We have always felt that the most interesting department of antiquarian lore is that which relates to the manners, habits, and domestic life of the generations who have successively inhabited the same town, or city, in which we happen to dwell,—through whose busy streets we are continually hurrying, and with whose features we are so intimate and familiar. How pleasant it seems to be transported, in imagination, to the London of three centuries since,—and to contrast in fancy, our over-grown "desert of brick" with the picturesque city of those days! Within what comparatively narrow limits was its vast population comprised! The extension of the metropolis, indeed, was in former times regarded as a serious evil; and the policy of legislation was often directed to check the rapid growth of its suburbs, and to prevent its connecting itself with the neighboring towns and villages. In the middle of the sixteenth century, we find that the number of houses springing up between London and Westminster occasioned considerable consternation and astonishment.

"Early in the reign of Queen Elizabeth," says Mr. Walcott, "about A. D. 1560, as appears by a Map republished by Vertue in 1737, Westminster had greatly extended itself, and Charing Cross was in the midst of an unbroken line of houses reaching from Whitehall to London. But though near Westminster Hall and the Abbey, which like tutelary guardians rose gigantic above the low grey towers of the Palace-close and old Whitehall, forming the nucleus of the city, new buildings had started up, and formed a close town of many streets, still for many years green leas, winding lanes, and a breezy country, dotted with wayside inns and quiet homesteads peeping thro' the partings of the trees, spread round its furthest dwellings, stretching up in far distance beyond them, until they faded away beneath the blue misty heights of Highgate and Hampstead.

"In 1580 Queen Elizabeth prohibited the erection of any new buildings within three miles of the City-gates, and suffered only one family to inhabit each house. In July, A. D., 1583, no fresh building was to be suffered to proceed within three miles of the gates of London and Westminster; no single dwelling-house was to be divided into two or more parts, and the commons within three miles of London were to be left unenclosed. In June, 1602, the order was repeated."—p. 16.

In order to give our readers a fair idea of the nature of Mr. Walcott's "Memorials," we will accompany him to a few of the most celebrated spots in the ancient city of Westminster. Our remarks must, of course, be brief and cursory, and we have not space for any lengthened extracts from his valuable volume.

The palace of Whitehall has many august and pathetic memories. It was here, about midnight, on the 25th of January, 1533, that the capricious king who "spared neither man in his anger, nor woman in his lust," was clandestinely married to Anna Boleyn, by Doctor Rowland Lee, afterwards Bishop of Litchfield and Chester. The memory of that injured woman and her wrongs disturbed his death-bed.

"On December 30, A. D., 1546, he signed his will, and on the 28th of January expired. Before the last, he at times muttered the name of Anna Boleyn, then in darker intervals of agony, with fixed and horror-stricken eyes, shrieked 'Monks, monks, monks.' A few hours, and with the words 'All is lost,' his spirit passed from earth. 'Thursday,' says Aubrey, 'was a fatal day to Henry VIII., and so also to his posterity. He died on Thursday, January 28.—King Edward VI. on Thursday, July 6. Queen Mary on Thursday, November 17. Queen Elizabeth on Thursday, March 24.'"—pp. 30, 31.

In Whitehall Queen Elizabeth amused herself with divers gay and grotesque pageants. Here, too, in 1561, the first regular English tragedy, "Ferrex and Porrex," was acted by the gentlemen of the Inner Temple. In 1559, when the Speaker and Commons' House resorted hither, with a delicate message, "the speciall matter whereof was to move her Grace to marriage," her majesty delivered to them "in the great gallery," the memorable answer,—"This shall be for mee sufficient, that a marble stone shall declare that a Queen, having raigned such a time, lived and died a virgine" And at last, after the lapse of many years, on the 24th of March, 1603, (*a fatal Tudor Thursday,*)—

"She had her unwilling wish accomplished; for she 'then deceased, and her corpse was privily conveyed to Whitehall, and there remained till the 28th of April.' Taylor, bargeman to King Charles I., called the 'water-poet,' thus celebrated the event:—

> "'The Queen was brought by water to Whitehall,
> At every stroke the oars did tears let fall!
> More clung about the barge: fish under water
> Wept out their eyes of pearl, and swam blind after.
> I think the bargemen might, with easier thighs,
> Have rowed her hither in her people's eyes:
> For, howsoeen, thus much my thoughts have scann'd,
> She had come by water had she come by land.'"

The tragedy of the 30th of January, 1649, we need hardly refer to. On that day Charles I. was beheaded "before the Banqueting House, which his father had built for the royal festivities of Whitehall." In the gay reign of Charles II., this palace was "the focus of political intrigue and fashionable gaiety," and here the popular monarch went through the form of "touching for the evil." So great was the concourse of men, women, and children, upon such occasions, that in March, 1684, several persons were crushed to death at the doors."

The parish church of St. Margaret has many interesting traditions of its own. King Edward, the Confessor, is said to have built the first church which stood upon the present site, and not before it was required; for, "owing to the privilege of Sanctuary attached to the Abbey by that monarch, and which became the asylum of men of blood and sin, a dangerous community had sprung up round the monastic buildings, composed of the most infamous and degraded persons, living in an open defiance of justice: the bankrupt, the traitor, the robber, and the murderer." Many eloquent divines have preached in this church, and some curious scenes have taken place there. In the Puritan times, among others, Calamy, Baxter, and Case, ("who censured Cromwell to his face, and when discoursing before General Monk cried out,—'There are some will betray three kingdoms for filthy lucre's sake, and threw his handkerchief into the general's pew,") occasionally occupied this pulpit. After the Restoration, the eloquent and loyal Dr. Spratt was, for some time, rector of the parish.

"'Burnet and Spratt,' says Dr. Johnson, 'were old rivals. On some public occasion they both preached before the House of Commons. There prevailed in those days an indecent custom.—When a preacher touched any favorite topic in a manner that delighted his audiences, their approbation was expressed by a loud hum, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation hummed so loudly, and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Spratt preached, he likewise was honored with a like animating hum: but he stretched out his hand to the congregation, and cried, "Peace, peace; I pray you peace."' 'Burnet's sermon,' says Salmon, 'was remarkable for sedition, and Spratt's for loyalty. Burnet had the thanks of the House. Spratt had no thanks, but a good living from the King, which he said was of as much value as the thanks of the Commons."—pp. 99, 100.

Some curious extracts from the parochial registers are published by Mr. Walcott, commencing the "jst day of Januarie, in the year of our Lord God 1538." In 1556, a series of entries occur, which furnish some interesting information respecting the ordinary causes of mortality at that period, and the diseases to which the parishioners were then subject. We have selected a few of these at random:—

"Maii xxx die.	Thomas Lawne, off a fervint ague.
" xxxi die.	Robert Jones, off a pynyng sickness.
Junij vij die.	Elizabeth Hethe, of the ague with Godd's marks.
" x die.	Wyllyam Foster, off very povertye.
" xijj die.	Johen Mydleton, off a browce [bruise].
" xxijj die.	Joh'n Bympayne, off famyne.
Julii xx die.	Alyce [*blank,*] a strangere, of bledynge.
Nov. xj die.	Agnes Knape, of the age of lxxv, of this new decese [influenza.]
" xxiv die.	Jone Comber, of the newe sycknes."—p. 152.

This "newe syckness" proved in the following year a fatal scourge to Westminster, and to the metropolis:—

"In 1559 broke out the influenza, a violent catarrhal fever, so called by the Italians, who recognized the inscrutable influence which it exerted on numberless persons at the same time. The disease prevailed very generally during the dry and unfavorable summer. The causes of this and the sweating sickness were chiefly the following:—1. The peculiarly susceptible disposition produced by the climate on the constitution of the English. 2. Unhealthy seasons, and a poisoned misty atmosphere. 3. Intemperance, then a general vice. 4. The coarse and heating nature of the diet then generally used. 5. The immoderately warm clothing then in fashion, especially about the head. 6. The excessive indulgence in hot baths. 7. The effects of diaphoretic medicines, employed in most disorders. 8. The rare use of soap. 9. The high price of linen clothes. 10. The extreme indigence of the poorer classes. 11. The utterly miserable state of the dwellings, seething in filth and decomposition. (Erasm. Ep., lib. xxij., ep. 12. col. 1140.) 12 The overcrowded state of London. Such a number of foreign artisans were imported in 1517 into London as to cause the 'Evill May-Day' Insurrection. 13. The extravagant dearness and scarcity of provisions. (See Hecker's 'Epidemics of the Middle Ages,' p. 212.)"—P. 153.

Among the entries of births, marriages and deaths, the following, relative to our great poet, may be read with interest.

"1656. Between John Milton, of this parish, Esq., and Mrs. Katherine Woodcocke, of the parish of Aldermanbury, spinster. The banns of marriage were published Oct. 22, 27, Nov. 3.

"She died about a year after her marriage, leaving a daughter, and was buried Feb. 10, 1658.

> "'Methought I saw my late espoused saint
> Brought to me, like Alcestis, from the grave...
> Mine, such as yet once more I trust to have
> Full sight of her in heaven, without restraint,
> Came vested all in white, pure as her mind.
> Her face was veil'd; yet to my fancied sight
> Love, sweetness, goodness in her person shin'd.'"
> —P. 159.

(To be continued.)

The Busy Bodies.

One of the greatest causes of evil in the world, and in the Church, is the prevalent disposition to meddle and interfere with what concerns others. The world would go on more peaceably, and so would the Church, if men only heeded more that inspired injunction—"Study to be quiet and to do your own business," which of course implies that you have some to do.

Indeed, so great does inspired wisdom consider the evils resulting from this meddlesome disposition, that it classes those who are ruled by it in close fellowship with the basest of malefactors—"Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or *as a busy-body in other men's matters.*"

We all know what evils arise in secular affairs from the large and pestiferous class of persons who, in various ways, violate this wise caution. In the Church their influence is no less baneful, and we are sorry to say its exertion is far too common. Some are content to exercise this propensity within the bounds of their own parish. Others are more ambitious and extend their assumed cares over a diocese, placing themselves in the higher orders of busy bodies, to which belong episcopal prerogatives. And wo to the parish, wo to the diocese wherein these self-appointed rectors and bishops have much influence!

There is a still higher rank in this order. Although the American Church has neither Archbishops nor Primates, yet both these offices seem to have been established among the "busy bodies in other men's matters." These are they whose ambition overleaps not only the bounds of their parish but even the limits of their diocese, and who extend their oversight, and their underhand work, into other dioceses. The evil results of such interference have been often seen, and lately this Archi-episcopal assumption has been on the increase. We might specify many instances. We shall, however, at present, merely refer to one. These thoughts have been suggested by the letter of an esteemed clergyman, accompanying the report of the proceedings in the Convention of North Carolina. The peaceful and harmonious action of this Convention, while it will gratify many, will doubtless disappoint some, specially the "busy bodies." Knowing well the character of the great body of the clergy and laity of that diocese, men of honorable principle, sound in judgment as well as in the faith, we had no fears respecting the issue of their calm and deliberate action. In accordance with this expectation, often expressed in private, our correspondent thus writes.

"There was much less difficulty than had been anticipated, and I hope that all matters will be quite arranged at the next Annual Convention. The Bishop's late visitations have done much to disarm prejudice and restore affection, and all will be well if others will *let us alone.*"

"If others will let us alone!" That made us think of the "busy bodies!" There are other dioceses which might say with equal truth, "all will be well if others will *let us alone.*" Will not our busy friends let them try the experiment? If you must be busy, ye bodies, imitate the "little busy bee!" Ask your children to teach you that forgotten hymn. "Gather honey" for your own hives. This is better than scattering poison among others!—*Banner of the Cross.*

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May 18—tf

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August 18—tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $10,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip.	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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February 4 1850 tf.

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m26f

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THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

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Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

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Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

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Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

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Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

REPORT FOR MAY.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of May, Two hundred and four new policies, viz.:

To Merchants	44	To Ladies	
Mechanics	39	Physicians	7
Farmers	27	Lawyers	7
Clerks	12	Clergymen	
Public Officers	5	Machinists	5
Manufacturers	28	Agents	6
Mariners		Teachers	8
Bankers		Others	16
	158		46
		Total	158
Whole number of Policies Issued			5848

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CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.,

New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

EDUCATION.—A Lady whose Course of Instruction comprises English, French, Italian, Piano Forte, Singing and Drawing, wishes for an engagement as Governess, Address A D X, at this Office.
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